

The Bishop's
Chat

My dear Flock:

On this Sunday after Christmas, when we are reminded of the infinite charity of God towards mankind, we ourselves should be reminded of our own obligations of charity to our fellowmen, particularly to "those who are of the household of the Faith."

Christian charity, an essential characteristic of Christ's Church, and beautifully exemplified by her and her people from the days of the Apostles, is little known in society today. You will better understand what I mean if I make a few observations on what the world now regards as charity; the Church's concept of charity; and our own favorite Diocesan charity.

Despite the generous contributions of Americans to Community Chests, to various forms of relief work, there is very little genuine charity in the land. Works of relief, and contributions to humanitarian purposes usually lack the charity motive, especially that motive which gives a supernatural character and merit to the alms of the people.

Organized relief effort may be the most practical means of alleviating community distress; through it a burden, which would otherwise be imposed on all by taxation, is accepted by the local manufacturer, the merchant, the professional man and the employed, in favor of the unemployed, the dependent, and the infirm. But we fear that neither Christ nor His destitute brethren are often considered by the contributor to a charity or relief fund.

Relief work on a large scale, such as we have witnessed, and

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Father Buranich
Offers First Mass
In MishawakaOrdained By Bishop
Griffin In Teutopolis
For Franciscan Order

Mishawaka—The Rev. Kurt E. Buranich, O.F.M., son of Mr. and Mrs. Stephen Buranich, rural route No. 2, Ireland Trail, Mishawaka, celebrated his first solemn high Mass at 8 a.m. Sunday, December 22, in St. Joseph church. Fr. Buranich was ordained in ceremonies Friday morning, December 20 in the Church of St. Francis of Assisi, Teutopolis, Ill. The ordination was conferred by the Most Rev. James A. Griffin, D.D., of Springfield.

Assisting at the first Mass was the Rev. Curt A. Suelzer, pastor of St. Joseph church, as arch priest; the Rev. James Gerstbauer, of Fort Wayne, deacon; the Rev. Gilbert Maga, O.F.M., of Valparaiso, Ind., sub-deacon; and Frater Andrew Costanzo, O.F.M., of Cleveland, O., master of ceremonies. Frank Chamberlin, of Mishawaka was thurifer at the Mass and Matthew and Godfrey Buranich, brothers of the newly ordained

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The Rev. K. E. Buranich, O.F.M.

South Bend Tribune Photo

OFFICIAL



Happy New Year

To all of the members of his flock, the Most Reverend Bishop wishes a truly happy and blessed New Year.

Heartly congratulations are extended by the Bishop to the Rev. Joseph Zobel, pastor of St. Mary's Church, Hammond, on the Silver Jubilee of his ordination, which Father celebrates today.

Cuba To Hold First
National Eucharistic
Congress In February

Havana, Cuba, Dec. 23—(NC)—A national Eucharistic Congress will be held in Cuba toward the end of February, 1947, it was announced by His Eminence Manuel Cardinal Arteaga y Betancourt, Archbishop of Havana.

His Eminence had first planned an archdiocesan congress but because of popular desire has invited the whole nation to participate. The celebration will be Cuba's first national Eucharist Congress.

Catholic Attitude
Towards Others
Is Radio Subject

South Bend, Ind., Dec. 27—The Catholic attitude toward non-Catholics will be featured on the Catholic News and Views Program of the South Bend Knights of Columbus from 12:45 to 1:00 P. M. this Sunday, December 29th over radio station WHOT, South Bend (1490 on your dial).

Questions on Catholic teaching on Confession will be answered during the broadcast. News briefs of important Catholic happenings all over the world also will be given.

Peace Cannot Be Achieved Until
Nations Have Common Definition
Of It, Priest Says At UNESCO MassMsgr. Frederick G. Hochwalt, N.C.W.C.
Department Of Education, Speaks To Members
Of 28 Delegations In Notre Dame Cathedral

Paris, Dec. 23—(NC)—If the nations of the world desire to achieve permanent peace, "they must make common cause among themselves and achieve a sound and mutually agreeable definition of peace," Msgr. Frederick G. Hochwalt, director of the Department of Education of the National Catholic Welfare Conference, declared in the famed Cathedral of Notre Dame at a Solemn Mass attended by members of 28 national delegations to the United Nations Educational, Scientific and Cultural Organization which met in this city.

The American priest, who was an advisor to the U. S. delegation to UNESCO, also pointed to the "walls of suspicion and misunderstanding that separate men and nations" and stated that "the voice of UNESCO" may be "the trumpet that can sound the destruction of these barriers to brotherhood."

The great Cathedral was decorated with the flags of all nations. A Hindu prelate, Bishop Thomas Pothakamuri of Bangalore, India, offered the Mass and His Eminence Emmanuel Cardinal Suhard, Archbishop of Paris, presided. Other Church dignitaries present included Archbishop Angelo Giuseppe Roncalli, Papal Nuncio to France, and Armenian Rite Bishop Gregory Bahabian of Ankara, Turkey.

The United States delegation was presented by its head, William Benton, Assistant Secretary of State for Public Affairs. Among the members of the French delegation was Etienne Gilson, historian, and Roger Millot, vice-president of Pax Romana. The Chinese delegation at the Mass was headed by Cheou Kang Sie, former Chinese minister to the Holy See.

"The peace for which mankind is seeking means much more than a cessation of hostilities," Monsignor Hochwalt declared. "It is a philosophical peace that is so real that

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Belgrade Reds
Open Assault On
Orthodox SynodAttack Leaders As
'Reactionaries' And
'Enemies Of The State'

Washington, Dec. 23 — (NC) — Additional evidence that the policy of the communist Tito regime in Yugoslavia is directed against religion as such, is furnished in an article of the communist party newspaper Borba in Belgrade, which contains a bitter attack on the leaders of the schismatic Orthodox Church in Yugoslavia, terming them "reactionaries" and "enemies of the state."

It will be recalled that the latter charge also formed the basis of the accusations against Archbishop Aloysius Stepinac of Zagreb, who consequently was sentenced to 16 years imprisonment at forced labor.

The article in Borba, the text of which has just become available here, charges the members of the Synod of the Serb Orthodox Church in Belgrade with supporting Bishop Dionisije Milivojevic, head of the Serbian Eastern Orthodox Diocese for the United States and Canada, who resides at Libertyville, Ill. Terming Bishop Di-

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Franco Calls His Regime 'Organic Democracy'

Declares It Is Wrong To Speak Of Single Party In Spain Where Government Reflects Will Of People And Social And Economic Policy Is Inspired By Principles Set Forth In Papal Encyclicals

BY GEORGIA LONG
(N.C.W.C. News Service)

In the United States, General Francisco Franco has been called everything from a butcher to a rustic. He is neither. He is a soldier, a Gallego (resolute man) and a Christian. In his outward bearing he is always the officer; in his diplomatic dealings he is the astute Gallego, and his social laws are based on religious principles.

I have just had an interview with General Franco! A little while ago, in Madrid, I met and talked with him. I submitted to him a series of questions on matters of current importance and interest. He answered them personally, and it is these answers I propose to give here.

I asked 15 questions of General Franco. He responded to 12 of these, refraining from comment on questions that touched on international relations. As if to attest that these are his own responses, and in no sense the work of ghost writers or spokesmen, he wrote the answers in his own hand.

Personally Popular
In Madrid also, I watched Generalissimo Franco as he took part in a four-hour ceremony. I noted how he moves about his capital with a minimum of personal protection; I marked the acclaim with

which he is greeted. At the ceremony, he listened attentively while other speakers addressed the audience. When his turn came to speak, he engaged in no oratorical spell-binding and used very few gestures.

Later, his manner was quiet but definitely friendly as, moving from the building, he responded to cheers. It was this same quiet, unhurried reserve that sent Hitler into a towering rage when the Spanish leader kept him waiting hours for a conference at Hendaye some years ago.

Aside from participation in public celebrations, General Franco lives modestly. He has never occupied the royal palace in Madrid. Although he has made extensive restorations in the Alcazar in Seville, he seeks other quarters when visiting that city.

Spain's present government, which he heads, "was installed by the efforts and the heroism of its people of all social classes who wrested victory over foreign communism," the General told me, and he emphasized that it was wrong to speak of "a single party" in Spain. Actually, he said, there is no party in Spain, but "the fusion of what yesterday were parties, combining those principles which are common to all the nations, re-

The Author

The author if this article was attracted to Iberian culture and tradition in her native California, but came to know Spain itself by living there six to ten months each year between 1925 and 1934. She has just returned from another visit this year. She has seen Spain under King, Republican regime and General Franco. She has written about that country for some of America's best-known magazines—secular and Catholic. She is a co-founder of the Spanish Evidence Guild, formed as a protest over what the author felt were serious misrepresentations of Spain to the American public. The Guild now has members throughout the United States.

nouncing the partisanship that dragged us into civil war."

Franco gave me this answer when I asked him to explain the "organic democracy" of Spain to which he frequently refers.

"Each nation has its own characteristics and its own idiosyncrasies," he said. "The inorganic democracy obtaining today in the United States was practiced by Spain for about a century with

very adverse results. The catastrophes which Spain reaped at that time overwhelmingly justify that she should seek her democracy by the organic route, and not through professional political parties. This does not prohibit the participation of the Spaniard in public life, quite the contrary: it substitutes a true reality for what in Spain had become pure fiction."

"The Spanish government, serving the interests of an eminently Catholic nation, finds inspiration for her social policy in the two Papal Encyclicals Rerum Novarum and Quadragesimo Anno," the General said in answer to another question. "These are actually surpassed now in many aspects," he added, "for example, with reference to the home. The moral home has need of the physical home—of a housing policy, of a maternity-child health policy, of moral training for the child. Never in any nation has a policy of this order attained the state of development that has come to realization in Spain in the past ten years."

The general replied to another question that "the relations between the Church and the Spanish nation could not be more cordial, as has been demonstrated in the different accords arrived at and maintained with the Holy See by a complete Concordat." "The re-

birth of the Catholic Faith in Spain has reached a level that has not been known for centuries," he added.

No Religious Persecution
Asked about reports in the United States that Protestants are persecuted in Spain, Franco said the number of Protestants in Spain "is so small that it is barely perceptible in Spanish life," but that "today this small nucleus of Protestants freely practice their faith in our country."

"Only in the large cities, some groups of foreigners, or some Spaniards who, generally speaking, have lived outside of Spain, attend the few Protestant chapels existing in our country," said the General. He denied vigorously there had been persecution of Spaniards, or foreigners, because of their religious creed, "even when a reason for this could have been found," adding: "Some Protestant elements during the Republican dominion used the shield of their Protestant faith to stimulate, as happened in Madrid, the persecution of the Catholic Church and her ministers. Others of these small groups were made the cloak concealed themselves. But, despite all this, the Spanish Government with which some Masonic lodges

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The Bishop's Chat

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leave with you, my peace I give unto you; not as the world gives do I give unto you." The fruits of Christ's redemption are repudiated today, and the number of His loyal devotees is shamefully small.

Today the havens of the greatest peace are monasteries and convents, whose occupants have left the world, so filled with strife and anxiety and sin—all inconsistent with peace.

This does not mean that individuals in the world cannot have peace of heart, which is another name for peace of conscience. But they cannot enjoy it if they follow the ways of the world, if they look for their happiness in material things, if "they seek not first the Kingdom of God and His Justice."

True peace of heart comes from the consciousness of union with God, of being safe for eternal salvation. You can readily perceive that there would be no peace in a family if children were entirely estranged from their parents, if they ignored them and disregarded all their commands. Neither can there be peace between the Heavenly Father and those of His children who have driven Him out of their hearts, who openly defy Him and make a mockery of His moral law, who nurture their animal instincts.

The state of sanctifying grace is a state of union with God, which produces a peaceful condition of soul, resulting from the conviction that all is well and may be well forever.

Those who live in religious error cannot have true peace of mind. They may enjoy that sort of peace which comes from deceiving themselves into believing that their opinions are convictions, or that it is futile to try to learn what objective truth is. But the fact remains that if their beliefs are not in harmony with the revelation of God, their minds must be enslaved to error.

The mind was made for truth generally and is not free if it be controlled by error. The highest, the most important truths are those propounded by God Himself for the regulation of our conduct, truths of which He would not have us ignorant. Consistency required that He reveal such truths and that He commit their promulgation and explanation to an infallible Church. From such a source Catholics receive them and are, therefore, assured of "peace in believing."

The average Protestant, who

reads his Bible and books dealing with religious controversy, is frank to admit that he is "searching for the truth." He is aware that his religious beliefs differ from others who also call themselves Protestants, and actually accords to these the liberty to believe differently.

This certainly means that their beliefs are nothing more than opinions, and that they may be out of harmony with the mind of Christ. Because Catholics "think with the Church," and the Church is assured of the guidance of the Holy Ghost, Who, as God, can neither deceive nor be deceived, Catholics have very definite convictions upon which a consistent philosophy of life can and should be built.

Christ Jesus Our Lord was the embodiment of the Godhead. He came into this world as the Supreme Teacher, as the Prince of Peace, as the Mediator between the Heavenly Father and all mankind, whom He would unite into a huge family having one mind and one heart. Earth should resemble Heaven in its harmony of belief and of worship, and in the possession of the peace of God.

Union with God must evidently be the greatest glory of the creature; to attain it, preserve it, to cement it, should be his highest ambition. When the soul is in union with God, it enjoys peace; when it is separated from Him it is enslaved to Satan.

The non-Catholic, honest and sincere as he may be, never experiences the peace which is produced by the supernatural means of salvation; he can live in union with God only because of that infinite goodness which respects his sincerity, and condones his error because it is unwillful.

This does not mean that every Catholic is better off than all Protestants, that his salvation is more secure than that of good Protestants, simply because more is expected of Catholics, who were instructed by an unerring teacher, and within whose easy reach are the means of grace which create and promote union with God.

Be grateful to Almighty God for the gift of the true faith, and strive to appreciate it more. Show your appreciation by being more devoted to God, by making more frequent use of His holy Sacraments, by living less worldly, by doing your part through prayer, example and the dissemination of expository literature. There are many ways of bringing the knowledge of the truth and of the supernatural things of your Church to the attention of others less favored—

Midnight Mass In All Churches In Fort Wayne

Continued from page 1. News Sec.

Opening the Christmas services at St. Peter's, the V. Rev. Msgr. John A. Baptist, pastor, will be celebrant of the Midnight Mass and will give the sermon. Low Mass at 5:45, 7, 8, 9 (children's) and 10 a.m. The 11 a.m. Mass will be followed by benediction. The Rev. Henry Mehr, O.S.C., of Sacred Heart Minor seminary will assist over Christmas at St. Peter's.

Solemn High Mass at Midnight at St. Mary's church, will be offered by the Rev. J. Nicholas Allgeier, pastor. The principal Masses during the day are at 8, 9:30 and 11.

Solemn Midnight Mass at St. Andrew's church will be celebrated by the V. Rev. Msgr. Henry A. Hoerstman. Low Mass will be celebrated at 8, 8:30, 9, 9:30, to be followed by High Mass, sermon and Benediction at 10 a.m.

Marking the Feast of the Nativity, the V. Rev. Msgr. John F. Nadolny will celebrate the Mid-

and you should employ some of them.

Sincerely yours in Christ,

John Francis Hall
Ap. of St. Wayne

night Solemn Mass at St. Paul's and will give the sermon. Other Masses are at 6, 7, 8, 9, and 10:30.

Solemn High Mass at Midnight at St. Joseph's church will be celebrated by the Rev. Charles Seeberger. There will be Masses at 6, 8, 9:30, 10:15 and 11 a.m.

The Rev. Aloys Dirksen, C.P.P.S., pastor, will be celebrant of the solemn High Mass at Midnight at Most Precious Blood church, and will give the sermon. Low Masses at 5:30, 6:30, 8, 9 (children's) and 10 a.m., and a High Mass at 11.

The newly appointed pastor of St. Jude's, the Rev. Charles F. Girardot, will be celebrant of a Solemn High Mass at Midnight at which he will give the sermon. Low Masses at 6:30 and 7 a.m. will be followed by High Mass at 8 a.m. Low Masses are also set for 9, 9:30 (children's), 10, 10:30 and 11 a.m.

The Rev. Leo A. Pursley, pastor of St. John the Baptist church, will be celebrant of the Midnight Solemn Mass at which he will deliver the sermon. The second High Mass will be at 11 a.m., Low Masses at 6:30, 8, 9:30 (children's).

On Christmas at St. Hyacinth's church, the Rev. John J. Moskal, pastor, will celebrate High Mass at Midnight, at 8 and 10 a.m., Benediction following the late Mass.

At St. Vincent de Paul chapel, St. Vincent's Villa the Rev. William M. Faber, chaplain, who assists at the Cathedral at Midnight Pontifical Mass, will celebrate Mass at 6 a.m., 6:30 and 7 a.m. fol-

lowing the last Mass with Benediction.

The Rev. William Higgins, C.P.P.S., chaplain, will celebrate the 5 a.m. High Mass and give the sermon at St. Joseph's Hospital chapel. Low Mass at 6 a.m. and 8:15 a.m., the last Mass followed by Benediction.

The Rev. Edward A. Miller, pastor of St. Vincent's church, Auburn Road, will offer the Christmas Midnight Mass and the Masses scheduled at 8:30 and 9.

Father Grothouse Explains Advent To Isabellas

Gary—A wee snow man stood guard on the refreshment table at the holiday party of the Bishop Noll circle, Daughters of Isabella, in the K. of C. celebrating the Christmastide, the group also remembered to give as well as receive. They donated \$25 to the Gary-Alderding settlement house for a party for children.

The Rev. Lawrence Grothouse was presented a gift following his talk on the "Meaning of Advent." He was accompanied to the meeting by his mother, Mrs. Mary Grothouse, who was an honored guest.



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The Voice Of The N.C.C.W.

A Weekly Message From Deanery Leaders To The Deanery Members

Diocesan Publicity

Mrs. Roy Grimmer

Strife in social life, economic upheaval, armed truce among nations, confusion in the minds of men—such is the background for the picture of "Christmas 1946." One might easily be tempted to say: "To what purpose was the coming of Christ? Conditions seem to be as bad, if not worse, than before the first Christmas."

The temptation is specious. Were it not for the promise of His abiding presence, it could be overwhelming. God though is faithful in His promises and our hope is ever refreshed and renewed, enabling us to follow, on a fog swept path, the unfailing beacon of faith.

Since His coming there has been a continuous clash between the Law and the philosophy of the world. Diametrically opposed, they can never compromise. The law of the world must blend into His or else perish. Heaven and earth will pass away but not His word. The obituary is being written while the death struggle is still in progress. Little wonder therefore that the earth groans in travail.

To have the simple strength of the Christmas gospel repeated once again, is to shoulder the cross of our living with a new energy of burning love in mind and heart. He loved us first, we are reminded, through the crib unto the cross. Understanding the tender love of the Infant, we comprehend the sacrifice of the Savior.

Glad tidings to men of good will, indeed! "Through Him, and with Him, and in Him—we live and move and are." From the crib to the cross, He was always God. Christ lives again—and in Him we live too.

Rejoice, this day there is born to us a Savior. May the Victorious Prince bless you and yours!—The Rev. Carl Holsinger, moderator.

South Bend Deanery

Mrs. Wm. Black

The officers and members of South Bend Deanery Board of Directors wish all of you a joyful Christmas!

May Christmas be laden with blessings rare
From our wonderful Prince of Peace!

May they linger through all the days of life.

Till the days of life shall cease,
May they pilot you safe to the heavenly port

To bask in His smile for aye;
And with loved ones hold through ages old

An eternal Christmas Day!—Mrs. Walter Spalding, President.

The second in the series of talks on Family Life was given Thursday, December 12 at 7:45 at St. Mary's College. The speaker was Miss Mary Gibbard, Principal of the LaSalle School, Mishawaka and her topic "Are you ready for Christmas?" She stressed three ways in which we prepare for Christmas—Materially, Socially and Spiritually. Bringing Christ back into Christmas is the need today.

The Aquinas Library and Book Shop presented a display of Catholic Books and pamphlets appropriate to the Christmas season. Sr. Mary Anne Pierre, C.S.C., wished the group a Joyful Christmas. Mrs. Wm. F. Black served as program chairman. The next lecture will be on January 9th, 1947, and the speaker will be Mrs. Thos. Vincent Doyle, a graduate of the Drama Dept. of Catholic University and her topic will be "A Family's Pleasure with Books." These lectures are open to the public and of especial interest to mothers of school age and pre-school children, and are free of charge.

Michigan City Deanery

Mrs. John Barnes

The Parent Teacher Association of St. Patrick's of Chesterton, an affiliate of the National Council of Catholic Women, gave their annual Christmas party for the

children and a pantry shower for the Sisters on Wednesday, Dec. 18th.

This group under the leadership of their president, Mrs. Oakley Lindquist, is carrying out a program that tends to co-ordinate the spiritual and educational forces of the home and school in the interest of child training, the promotion of health and the study of mutual problems in the parent-teacher association.

Dr. Joseph Griffin and Dr. Thomas Hall, members of St. Patrick's Church were on hand at the pre-school round up to examine and vaccinate the children. The Rev. F. X. Guerre, of St. Paul's, Valparaiso, moderator for the fourth district spoke at a recent meeting on the problems of youth.

Mrs. Geo. Dabbert, program chairman, is to be commended on the fine entertainment she provides. At the first meeting after school opened this fall, the Rev. Father Eisenhardt, the pastor, gave the members a lot of pleasure showing moving pictures he had taken of the First Holy Communion and Graduating classes, the children at play, etc. Of the children it can truly be said—they are working as Lay Apostles of Christ, in keeping with the aims of the National Council. Credit for this goes to the Sisters who have instilled in their hearts and minds, that God comes first, that they have a duty to assume toward their fellow men, and the value of charity. Outstanding is their continued support of Pagan babies; each child pledges the price of one show a month for this project. For their generosity they were honored by a personal visit last month from the Rev. John Costello of Fort Wayne, Diocesan Director of the Holy Childhood. They are now busy collecting cancelled stamps (they request all parishioners to save their stamps and send them down to the school).

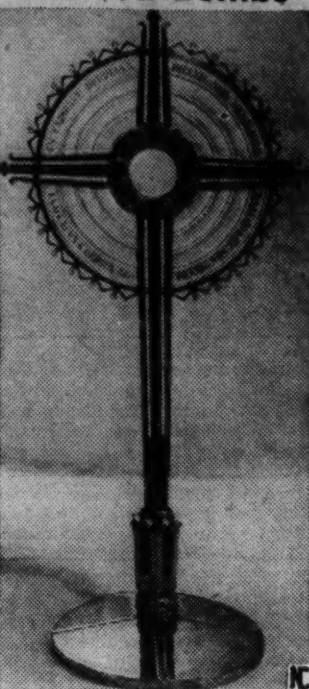
Each child wears a scapular and possesses a Rosary and have a special devotion to "Our Lady of Fatima." Near the heart of each child is the hope and prayer for their pastor's complete return to health. As a remembrance to him at Christmas, they are saying a novena to the Infant Jesus of Prague for this intention. A beautiful new statue was donated recently to St. Patrick's Church by the parents of Miss Madeline Kubeck, a nurse who died overseas while in the service of her country. The Rosary Society held their Christmas dinner and party on Thursday, Dec. 19. The afternoon was highlighted by the singing of Christmas carols and three solos by Miss Sue Thomas, former director of the choir. Mrs. Frank Janowski, president of the Rosary Society is anxious that more women be a part of the "Living Rosary" and take an active part in the work the Society sponsors. Fourteen cartons of clothing was collected in the drive from the parish for Catholic Charities.

Fort Wayne Deanery

Miss Marie Cunningham

New Year's Message from the Deanery President: I would like to extend to each member of the National Council of Catholic Women my very best wishes for a prosperous and Happy New Year, and to recall to your minds at this time, the message of Rt. Rev. John J. Burke, C.S.P., S.T.D. I feel that this message is a very fitting thought to keep with us at the beginning of this New Year. And it is this—"We ought to be united: As Catholics, we say we must be prepared to meet this or that issue. This is true; yet if our purpose and our vision be thus limited we forget, or rather we never see, the great, preeminent truth, the deeper, divine foundation. Whether we ever had any external work to do or not; whether we ever had any enemy or issue to meet or not, it would still be demanded of our Catholic faith that we be bound together by the bonds of Christian charity where-

Survived Bombs



This unique Ostensorium, 32 inches high and weighing 17½ pounds, has in place of the usual rays, rock crystal from Slovakia. The Lunette is surrounded by semi-precious stones, each one of a different type. Made of solid silver, for Sacred Heart Church, Pittsburgh, by H. Holemans, famous jeweler of Brussels, it was completed in 1939 but has just arrived from Belgium. When the Nazis took over it was buried in a bomb-proof shelter and survived the bombardment. (NC Photos)

by we live with one another. We ought to be united; we ought to stand as one body, magnificent in our corporate unity, splendid in our united will, giving and receiving help and inspiration from one another, all animated by the one purpose.

"Even as the foundation stone of our Faith is our oneness and our life in Christ, so in our external organization, we ought to regard that truth and the fact as supreme and preeminent. We should not think of ourselves as individuals, not as particular groups, not even as one large human group—but as members of that one Body of which Christ is the Head. We live in Him, Who lifted us out of ourselves and incorporated us in Himself; bound us together one with another, not in ourselves, but in Him. We have no life of our own. What life we have, we have in and through and with Christ and through all our body, is the same grace, the same Christian exaltation, the same Catholic charity.

"With us this is the great, fundamental reason, the human and the divine foundation of our national Organization. . ."

I have recently received a letter from Miss Mary Louise Breen and at this time am going to pass it along to each of you. She writes, "Dear Mrs. Junk,

"May I thank you once more for your very kind and hospitable reception of me when I was in Ft. Wayne. I enjoyed the visit very much and was overcome with the very personal way in which I was welcomed.

"I am sure we can count on you and your group to produce the materials necessary to carry through this much needed work of charity for the afflicted people of the still devastated areas of Europe and the Far East. It is on the Catholic women of America that this responsibility has devolved, and, as you know they are still rising nobly to meet that responsibility.

"With cordial good wishes to you and hopes of an increasingly successful program as president of the Deanery Council, I remain Yours Sincerely,

Mary Louise Breen." With regard to the clothing drive, I wish to say that all clothing is most acceptable; we have been able to 'step up' transportation to the point where your contributions can arrive in needy areas within a few weeks. Please send the material to WAR RELIEF SERVICES, NCWC, 4055 10th Ave., New York 34, N. Y. Mrs. Joseph Junk, Jr.

Archbishop Of Prague Makes Unity Appeal

Newly Consecrated Prelate, Joseph Beran, Makes First Address

By Vaclav Myslivec

Prague, Dec. 23 —(NC)— An appeal for unity, with all Catholics working together for the benefit of the Church and the country, highlighted the first public address of Archbishop Joseph Beran of Prague following his consecration by His Excellency Archbishop Saverio Ritter, Apostolic Internuncio to Czechoslovakia.

Archbishop Beran made this appeal in an address to a mass meeting at which Prague's Catholics paid homage to their new spiritual shepherd. "The knowledge that I am backed by faithful Catholic people gives me confidence and strength to carry out the work entrusted to me by God," he said. A message was sent to the Holy Father expressing gratitude for the appointment of Archbishop Beran and pledging the loyalty of Czech Catholics to the Holy See.

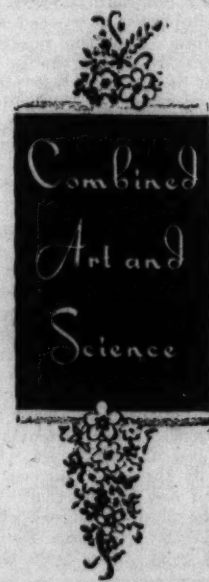
The Rev. Francis Kolman, director of Charita, Catholic welfare organization, also addressed the meeting, which was held in Prague's largest assembly hall, and formulated the following demands of Czech Catholics: (1) the new constitution of the republic must be based on Divine Law, (2) the inalienable right of Catholics to free Catholic schools must be recognized, (3) there must be har-

mony between the parish house and the school house, and (4) workingmen must be reunited in faith.

Many of the Bishops of Czechoslovakia, heads of the government and representatives of foreign countries attended the consecration of Archbishop Beran in the ancient Cathedral of St. Vitus. It was noted that the communist Czech Premier, Clement Gottwald, who was accompanied by his wife, witnessed the four-hour ceremonies from a front pew in the cathedral and was the first official to present congratulations to the new Archbishop.

Among those who had received special invitations to witness the consecration was William J. Sullivan, Prague representative of War Relief Services—National Catholic Welfare Conference. Untold thousands watched the Archbishop as he was driven to the Cathedral in his ancient gilded coach. The whole ceremony was broadcast over the Prague radio.

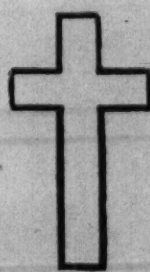
Archbishop Beran used four languages in addressing and blessing those who attended his consecration. First he addressed his clergy in Latin, then he spoke in Czech to the Catholics of his native country, followed by remarks in Slovak to the strong delegation that had come from Slovakia, and finally he spoke in French to the representatives of foreign countries.



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HUNTINGTON, IND.

Fr. Jos. Maguire Honored On His 50th Anniversary

Three Others With 163 Years In Priesthood Attend Jubilee Mass

Notre Dame, Ind. (Special) — A special blessing from Pope Pius XII was received Saturday by the Rev. Joseph Maguire, C.S.C., Superior of the Community House at the University of Notre Dame and one of the few living members of the Congregation of Holy Cross who knew the Rev. Edward Sorin, C.S.C., founder of Notre Dame. The occasion of the blessing was Father Maguire's 50th anniversary of his ordination as a priest celebrated with a special Mass of Thanksgiving Saturday morning at Sacred Heart Church at the University. More than two hundred priests and brothers of the Congregation of Holy Cross and several hundred other friends of Father Maguire of South Bend and vicinity attended.

Among those present were three priests of the Congregation of Holy Cross with a combined total of 163 years in the priesthood. They are the Rev. William R. Connor, C.S.C., Chaplain of St. Mary's Convent, Providence, R. I., with 56 years of service; the Rev. Bernard Ill, C.S.C., Cincinnati, Ohio, professor of German at the University of Notre Dame ordained 1894, and the Rev. Casimir Stuczko, C.S.C., for 53 years pastor of Holy Trinity Church, Chicago, who celebrated his 50th anniversary of ordination in 1941. Father Ill was deacon and Father Connor was master of ceremonies of the Mass. Father Stuczko had a place of honor at the altar.

The Apostolic Benediction was conferred on Father Maguire in a letter from Most Rev. Almeto Giovanni Cicognani, Apostolic Delegate to the United States and His Excellency extended his own personal felicitations to the jubilarian. The letter was read by the Rev. Matthew Schumacher, C. S. C., chaplain of St. Mary's College, who gave the sermon.

Father Maguire was guest of honor at a luncheon Saturday in the University dining hall when he was felicitated by the Rev. Thomas A. Steiner, C.S.C., Provincial of the Congregation of the Holy Cross in the United States. The Rev. John J. Cavanagh, C.S.C., President of Notre Dame and Msgr. John S. Sabo, pastor of Our Lady of Hungary Church, Dean of the South

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GUIDE CATHOLIC WAR VETERANS



State Department Commanders and Field Organizers of the Catholic War Veterans met in Washington to plan their annual convention, to be held at Cleveland in June, 1947. Pictured on that occasion are, left to right: Daniel J. Herlihy, Akron, O., convention chairman; Max H. Sorensen, CWV national commander; Frank W. Hayes, Bronx, CWV Adjutant General, and Eugene Taggart, Philadelphia, newly-appointed head of the Washington office of the Catholic War Veterans. (NC Photos)

Bend Deanery, were among priests present.

Father Maguire, a native of Leigh, England, was ordained at Notre Dame December 21, 1896, and has been superior of the Community House since 1940. He is a former pastor of St. Patrick's church, South Bend, was vice-president and president of St. Edward's University, Austin, Texas, and headed the Department of Chemistry at Notre Dame for 12 years.

St. Hedwig School Golden Jubilee To Be Observed December 29

South Bend. — The Parent-Teacher Association of St. Hedwig school, here, have made arrangements for the celebration of the Golden Jubilee of the school on Sunday, December 29. The program will open with a High Mass offered by the Rev. B. Stuczko, pastor, at 9:00 a.m.

At 7:30 p.m. in the parish hall, the Rev. T. E. Dillon, Diocesan Superintendent of Schools and pastor of St. Mary's parish, Huntington, will give the principal address in the evening's program. The celebration will conclude with a buffet luncheon and a dance.

Mrs. J. Zbierowski is general chairman of the affair and is assisted by M. Milewski, tickets; A. Szymanski, publicity; H. Schoen, program; L. Lewinski, decorations; A. Olawski, music; A. Kwiecinski and L. Wegner, luncheon.

Father Carberry Memorial Chapel To Be Erected

Notre Dame, Dec. 26 — Rev. Richard E. Carberry, a graduate student at the University of Notre Dame in 1931 who died aboard a Japanese prison ship while serving as an Army Chaplain during World War II, will be honored by a memorial chapel at his home parish, Silverton, Oregon, the War Department announced this week.

The Father Carberry Memorial Chapel is one of sixteen surplus service chapels allocated recently by the Army chief of chaplains. Four of the sixteen will go to Oregon organizations for memorials.

Father Carberry, whose death marked the first loss of a priest to the Archdiocese of Portland, Oregon, in either war, was a brother of three Notre Dame men—Glenn M. Carberry of New York City, a graduate of Notre Dame in 1923, John W. Carberry, '35, of Los Angeles, Calif., and Thomas P. Carberry of Ames, Iowa, who attended Notre Dame during the 1930-1931 school year.

St. Vincent's P.T.A. To Present Musical On January 22

Elkhart.—Mrs. Frances Snavey, general chairman of the St. Vincent's P.T.A. musical "Notes To You," has announced that considerable progress has been made in the production of the show which is to be held at the Elkhart high school auditorium on January 22, 1947.

Described as a musical extravaganza, the show is being produced to provide funds to furnish playground equipment for the St. Vincent school children. Mrs. Snavey reported that the cast has been chosen and sectional rehearsals have already begun. General rehearsals are to be held at St. Vincent's school at 3:30 p.m. on January 19 and again, at the same time, on December 29. The dress rehearsal is to be held at the high school auditorium at 7:30 p.m. on the evening of January 21. Mrs. Snavey has urged that all members of the cast make special note of these dates and plan accordingly.

The committees for the musical includes, in addition to Mrs. Snavey as general chairman, the following: Rose Keller, assistant chairman; Mr. Donald Wright, director; Eugene Kretschner, tickets; Bernard Patrick, publicity; Phil Lynch, interlocutor, and Valerie Beck, coach.

Three CYO Quints Shaking Lead

Fort Wayne.—Three teams are sharing the lead in the CYO Major Basketball League after scoring their third successive victories last Sunday afternoon at the Central Catholic Gym.

St. Hyacinth's handed St. Peter's its first loss, 39-34; St. Mary's thumped St. Jude's, 28-22, and Precious Blood tripped St. Andrew's, 31-27.

Don L. Sturzo Reviews Work Of Reds' Opponents

Notre Dame, Dec. 27—Christian Democracy, the political movement that has become a leading opponent to Communism in Europe, is not a new movement, but is nearly a century old, Don Luigi Sturzo, Christian Democrat leader, emphasizes in an article in the January issue of "The Review of Politics," published at the University of Notre Dame.

The January issue, to be released next week, also contains a second important study on Christian Democracy, this one by Professor Mario Einaudi of Cornell University, who writes specifically on "Christian Democracy in Italy."

Tracing the special characteristics of the present Christian Democratic movement and indicating also, some of its defects, Sturzo states: "It is an urgent necessity to dispel the misunderstanding between Christianity and modern society and to arrive at a just and sound evaluation of present social and political institutions and of their ethical quality." To this, Einaudi, in his article, adds that: "The varied strains of Christian Democracy are kept together by one fundamental common belief and by the acceptance, in most cases at least, of one method. The belief is, of course, the sum total of Christian religious and moral principles. The method is freedom."

Einaudi also quotes Premier De Gasperi, leader of the Italian Christian Democratic Party, as saying that the leaders of this party in Italy propose that the new constitution "define principles concerning not only the rights of the human person, but freedom, education, and the relationship between Church and State." The grounds for the Party's opposition to Communism are quite varied. Einaudi enumerates several and indicates the particular problems that confront the leaders of the Party.

"What Christian Democratic leaders are saying is that the necessary reforms in the structure of the State cannot be carried out except through a compromise of opposing interests," he declares.

N. D. Professor On Governor 'Gates' Parole Committee

Notre Dame—Dr. Frank T. Flynn, Professor of Sociology at the University of Notre Dame, has been named by Governor Ralph F. Gates of Indiana to a 12-member committee designed to improve and correct Indiana's parole system, according to word received at the University.

Professor Flynn, who joined the faculty at Notre Dame in 1934, was discharged from the Navy early this year as a lieutenant commander after serving as prison administration officer during most of World War II. As prison administration officer in the Navy Professor Flynn aided in organizing the social service phase of the program when the Navy reorganized its prison system. Prior to entering the Navy he had been a member of the Board of Trustees of the Indiana State Prison since 1937.

In other contests, St. Patrick's ended St. Jude's win streak of two games, 42-37; Cathedral got by St. Louis (Besancon), 25-22, and New Haven walloped Yoder, 42-8.

Six games were played in the CYO Grade School League Saturday. The scores: St. Vincent's 21, St. Peter's 15; St. Mary's 24, New Haven 15; St. Jude's 16, Cathedral 10; St. Joseph's 24, St. Andrew's 16; St. Paul's 9, Precious Blood 7; St. Hyacinth's 26, St. John's 2.

Goshen, Bristol Parish Holy Name Men Elect Officers

Goshen.—The following officers were elected to lead the Holy Name Society of St. John's parish, here, after a recent election meeting: Harry Woods, president; John Shanahan, vice president; Phil Pestow, secretary; William Marquis, treasurer; Joseph DeBiaggio, membership; Andrew Dadkey, sick and vigil; Robert Rink, vigilance and Frank D. Curtis, military.

At St. Mary's, Bristol, Dave Perry was named president; Walter Zachrzewski, vice president; John Wynykowski, secretary-treasurer and Ferd Denst, marshal.

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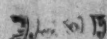
Religious Section

SPECIAL MONTH-END CRUSADE FOR GOD NUMBER

Volume XXXV



HUNTINGTON, INDIANA, DECEMBER 29, 1946



NO. 35

Far-Reaching Blunders Of Statesmen

Right
or
Wrong

Some Reflections As The New Year Approaches

ONE would suppose that we, who know that people go into eternity at the rate of 100,000 a day, should be more serious about living for our eternal salvation. You know well that you "have not here a lasting city, but look for one above."

How many minutes—we do not say hours—do you devote to God and to your soul every day?

God made you for one purpose. If you live for everything else can God possibly excuse you?

Do you read from a good book as much as fifteen minutes a day? All people would not only become eternity-conscious, but would actually become holy, if they made a fifteen minute meditation every day. Holy Scripture tells us that lack of reflection steepens the world in wickedness.

Is it asking too much to suggest that you visit with God in solitude a little while every day? It is not necessary—desirable as it is—that you pay a visit to Jesus in the Blessed Sacrament

New Age And New Problem



United Nations Could Have Saved All Europe From Future Oppression

Molotov Returns Home With Most Of The Spoils

RELEASES from the press have represented that the UN meeting, which recently closed in New York, was not a failure because in its closing session it voted in favor of a big reduction in armaments for all nations. That was a good step forward if we can depend on complete compliance by the war-monger nations—those most vocal in talking "peace."

Most of the damage had been done before the United Nations Assembly met in New York. Poland, which offered the excuse for Britain and France to enter the war against Germany, and whose cause the United States espoused long before Pearl Harbor, has become the chief "victim" of peace.

Speaking in New York, even as late as October 8, 1944, Senator Wagner, as a member of the Senate Committee on Foreign Relations, observed:

I believe with every fibre of my being that the complete independence of Poland—the complete restoration and protection of its boundaries reflecting the history and aspirations of the Polish people—is one of the things for which we are fighting this war. As a member of the Senate Committee on Foreign Relations this is my position. I pledge to you that this will always be my position. I believe that this is also the attitude of the overwhelming majority of the American people. I know that this has always been the aim and intent of the administration and of Franklin Roosevelt.

Then came Yalta where Stalin, Roosevelt and Churchill met, and where the interests of the Polish people in Poland and elsewhere in the world were sacrificed. Churchill and Roosevelt also lost and Stalin won when the Yugoslavia situation was discussed. Stalin favored Tito as the ruler of that nation; Churchill and Roosevelt favored little King Peter, and Stalin won—of course, for Communism.

Then came Spain, on which Soviet Russia has had her eyes since the year 1918, and for whose Civil War, started in 1936, Russia was chiefly responsible.

Continued on page 11, Religious Section

What Moves A Convert To Become A Catholic?

BY THE REV. RICHARD GINDER

RELATIVELY few converts come to the faith because of a scientific study of the evidences in its favor. If we were to consider the fictitious case, by way of example, of a man following logic absolutely, and starting from scratch, as they say, we would have to suppose, first of all, that he had no prejudices and was completely dispassionate—prepared to follow truth wherever it might lead him.

First he would come to the knowledge that there is a God, that He is intelligent and the essence of truth. Then he would weigh the possibility of revelation and study the facts of Christ's life. So far he could be acting without any special grace—arriving at a more or less notional idea that he could and ought to believe the results of his findings.

Grace enters the picture now, organizing the man's thoughts and focusing them in one practical judgment: "I ought to believe now, at this point." Thence the man goes on to examine revelation in detail, finding sooner or later, the fact that the Catholic Church has infallible authority. The rest is easy.

That is how seminarians cover the matter in their classes. First they have two or more years of philosophy, in which they study God and His universe without drawing on the Bible or Church teaching. That is the difference between philosophy and theology, both study the same thing, but the

one uses natural wit and the other uses revelation.

Is The Bible Reliable History?

After proving the existence of God in this way, the class goes on to see whether or not He has spoken to man. They find that He has. Then they check the Bible to see whether it is a book of reliable history. It is. They study the claim of Jesus to be God, and the proofs He offered—the miracles, the prophecies, and their fulfillment; they see that He founded an organization for the preaching of His message, and that He promised it His never failing assistance. A year is spent in these studies, and the final three years are given over to a study of Church teaching.

We born Catholics accept the faith, first on the authority of our parents, then of our teachers, and finally of an official spokesman of the Church. All through life we keep adding to the motives which confirm our faith. We hear of miracles. We meet brilliant Catholics

who compel our admiration. We read good books and sit in on missions and Lenten courses. All these things strengthen our faith, and change it from a faith in Father So-and-so to a faith in the Universal Church.

Many non-Catholics are brought into the faith through the force of good example. They mix with a set of devout Catholics and come to realize that they are missing something. They are brought to a Catholic service and are impressed by the deep devotion of the congregation. Purity and thorough-going decency are powerful influences. Men admire a fellow who is clean-mouthed. They may resent preaching from a fellow-student or worker, but they have respect for that eloquent silence which condemns profanity and scurrility.

Pious children make a non-Catholic father think. The Catholic partner to a mixed marriage has a serious duty in this regard. Others Are Miracles Of God's Grace

Other conversions show no natural cause at all. They are practically miracles of grace: a man

Continued on Page 4, Religious Section

Pastors!

The January 5, 1947 Issue of Our Sunday Visitor will be our annual Church Support Edition. Pastors desiring extra copies of this issue are asked to wire, in their orders at once.

Because of the continued shortage of newsprint, no copies of the January 5 issue will be available after the usual days of printing.

As Catholics, We Are Bound To Be Different

BY R. A. SCHOETTINGER, S.J.

ARE you a 100% Catholic? Are you an ardent apostle of Christ the King? Perhaps not. Perhaps you never before realized your positive obligation to preach, as well as practice, your religion. But now with the war's large-scale removal of the two obstacles that blocked our militant spirit of Catholicism—indifference to religion and ignorance of Catholicism—with the command of Christ and the appeal of the Pope ringing in our ears, with the grace and strength that we can win through prayer, we American Catholics have no excuse for not being 100% Catholics, Christ's ardent apostles.

Now the first mark of the apostle is that he practice what he preaches. In fact, practice is always his best sermon. Obviously, then, the first field for your apostolic efforts is in your own life. For remember, whenever you are awake, whoever you are—bricklayer, banker, housewife, actor—to the neighbor next door, to the clerk in the office, the cop on the corner, the waiter in the restaurant, you are either Christ or Judas.

Christ Himself insisted that "He who is not with me is against me." What then, of the "Sunday Catholic" who tries to stand on neutral ground? A brief sketch of the Sunday Catholic should help us to understand by contrast, our holy ideal—the 100% Catholic, the ardent apostle of Christ. If you fit into the picture of the "Sunday

Catholic," resolve now to bow out. If you do not fall into this picture, continue to put on the finishing touches to your portrait of the 100% Catholic, the ardent apostle. Perhaps the most comprehensive statement that can be made about the "Sunday Catholic" is that he is the product of his times. And that implies a lot. It implies that instead of embodying that refined spiritual outlook toward the events of daily life expected of every Catholic, the "Sunday Catholic" is basically materialistic-minded. Wealth, honor, pleasure are the three gods of materialism. Unwittingly, the "Sunday Catholic" daily offers his own incense to these grinning, greedy gods.

"Business before God" is the "Sunday Catholic's" twist to the old adage. All he thinks of is money and how to make more. It draws him like a worm draws a fish. Maybe he's not downright dishonest, perhaps he drops a bill in the collection basket now and then, but he is still a very poor Catholic. Efficiency, money; he is

Continued on page 4, Religious Section

The Truth About Zagreb Is Now Told

Document, Presenting An Assignment Of Errors, Lists Ways In Which Archbishop Stepinac's Right To Impartial Trial Was Prejudiced

This is the second installment of a document, obtained by N.C.W.C. News Service from sources of undoubted authenticity, which presents a thorough analysis of the "trial" of Archbishop Aloysius Stepinac before a so-called People's Court in Zagreb. Today's installment and the concluding one appearing next week list 20 facts demonstrating the manner in which the right of the Archbishop to an impartial trial was prejudiced.

The document might be likened to what under the American legal system would be called an "assignment of errors by the trial court" preparatory to an appeal for a new trial.

C. The Trial Of Archbishop Stepinac

11. The right of the Archbishop to an impartial trial was prejudiced ab initio by the fact that he was made co-defendant with 15 other persons who were accused of acts which had no legal connection with the acts of the Archbishop. In particular, the presence of Eric Lisak, former police officer of the Pavelic regime, as a co-defendant permitted the prosecution to adduce all sorts of purported evidence which had no relevancy to the case of the Archbishop. Nor was the Archbishop in any way implicated in the alleged offenses of the Franciscans who were placed on trial with him.

The purpose of the mass trial was to set up a screen of confusion behind which it might be made to appear that the Archbishop was responsible for all the excesses of the Pavelic regime. Advocate Politeo pointed this unworthy device out clearly, and he was able to show, by documents and witnesses, that it was precisely against these excesses that the voice of the Archbishop was so frequently raised.

12. The right of the Archbishop to an impartial trial was prejudiced by the spread of the trial and the exhausting length of the sessions. On the first few days, the sessions began at 8 o'clock in the morning and continued through, with short recesses, until 3 or 4 o'clock in the afternoon. But from October 3 on, after evening sessions were introduced, the defendants and their attorneys were in the courtroom from 8 o'clock in the morning until 8 or 9 o'clock at night. A short recess was allowed for luncheon.

Under such circumstances, it was physically impossible for the accused to be at their best. As for the defense attorneys of Archbishop Stepinac, already at a great disadvantage owing to the fact that only six days had passed from the receipt of the indictment to the opening of the trial, they were obliged to work at high speed into the early hours of the morning in order even to read through summarily the documentary and oral testimony introduced by the prosecution, and to study the evidence available for the defense. Limited to one short consultation with their client, they were even denied reasonable time to confer together on the numerous questions which arose in the course of the trial, to consult their law books and to plan their conduct of the case.

No lawyer in a free country would be subjected to such limitations, or so forced to the edge of physical exhaustion in a case involving the life of his client.

13. The right of the Archbishop to an impartial trial was prejudiced by the unfriendly attitude and obvious hostility of the presiding judge, Zarko Vimpulsek, and of his associate judges Ante Cireneo and Ivan Poldrugac. Judge Vimpulsek was patently prejudiced, attacking the Archbishop in a most aggressive manner and attempting to bully, browbeat and ridicule him. A single example of this attitude may be quoted, namely, the entirely unjudicial observations of the presiding judge made after the Archbishop had spoken in his own defense.

14. In view of the attitude taken by the judges, it was clear from the beginning that there did not exist in the court a center of fair and unprejudiced judgment, and without such a center it is impossible to speak of justice.

There was not even an attempt to appear impartial. The functions of the judges were exercised in such a way as to differentiate them not at all from those of the public prosecutor.

For those who know and have observed the procedure of the People's Courts in Yugoslavia since the beginning of the communist

dictatorship, this is a commonplace, but it must be understood clearly by any foreign jurist if he is to make a serious appraisal of the course of justice during this trial. There was no fair trial because there was no impartial court.

15. The right of the Archbishop to an impartial trial was prejudiced by the admission of witnesses for the prosecution without any certification and without any possibility of cross-examination by the defense attorneys. For example, on one of the rare occasions when Dr. Politeo attempted to cross-examine a witness for the prosecution, he was extracting some damaging admissions from Modesto Martincic. The public prosecutor intervened, and the presiding judge put an end to the cross-examination without even deigning to give a reason. The knowing understood that it was sufficient that the public prosecutor had given an indication of his wishes.

Behind this arbitrary limitation of the right of defense in the Yugoslav courts stands the altogether extraordinary power of the public prosecutor. Under the law he can arrest and hold indefinitely in prison any citizen within his jurisdiction; effectively he has the power of life and death over the citizens of this communist state. He himself is always a trusted communist. Since he is the possessor of such terrible power, he is in a position to intimidate the judges and to bend them to his will. A recent case is known in which a judge was deposed and imprisoned because he imposed a lighter sentence than the one requested by the public prosecutor.

16. The right of the Archbishop to an impartial trial was prejudiced by the absence of any recognizable rule of relevancy on the admission of evidence. The danger of irrelevancy is always present in the mass trial (v. No. 11). Documents were introduced which had no connection with the responsibility of the Archbishop. This was true of most of the reports of Rusinovic and of Lobkowicz which were read by the public prosecutor on the third day of the trial. The same can be said of almost all of the long file of witnesses for the prosecution, e.g., those who testi-

fied on the massacre at Glina. Far from having any responsibility for this massacre, the Archbishop had made an energetic and indignant protest to the Pavelic government about it. Other of these witnesses never even mentioned the Archbishop, and most of them testified to happenings which had taken place outside his jurisdiction.

17. The right of the Archbishop to an impartial trial was prejudiced by the admission as evidence of falsified documentation. In spite of its lack of signature and the Archbishop's denial of its authenticity, a document purporting to be a report by the Archbishop to the Holy See was introduced in evidence by the public prosecutor and read in extenso. This document could not have been admitted in any court of law in a free country.

18. The right of the Archbishop to an impartial trial was prejudiced by the admission of testimony—given without possibility of effective challenge—by suspect witnesses. This especially true in the case of the co-defendant Modesto Martincic, who stood in danger of a severe sentence and whose testimony against the Archbishop was obviously of an inspired character. It has already been noted that the presiding judge cut short the cross-examination of this witness.

19. The right of the Archbishop to an impartial trial was prejudiced by the action of the presiding judge in discrediting and dismissing the witness for the defense, Canon Penic, on the alleged ground that he was a fascist. On the other hand, witnesses whom the prosecution itself charged with fascism were admitted to testify against the Archbishop. Examples were Modesto Martincic and the finance minister of the Pavelic regime, Kosak.

20. The right of the Archbishop to an impartial trial was prejudiced by the presiding judge's arbitrary exclusion of much of the documentary evidence proposed by the defense. At the same time, all the documents proposed by the prosecution were admitted. The admissibility of the defense documentation was not argued in court; the presiding judge merely announced that the excluded documents were either not pertinent or not important.

21. The right of the Archbishop to an impartial trial was prejudiced by the fact that the documents admitted for the defense were read in such an unclear manner and at such a tempo by the presiding judge that their meaning was scarcely distinguishable. This point is made because the "people" are considered to have a function in the administration of justice in the People's Courts of Yugoslavia.

22. The right of the Archbishop to an impartial trial was prejudiced by the presiding judge's arbitrary exclusion of many witnesses proposed by the defense. At the same time, all of the witnesses proposed by the prosecution were admitted and heard, no matter how suspect or irrelevant their testimony.

In addition, the decision of the presiding judge as to the defense witnesses to be admitted was given at the last minute before their hearing began. Some of the witnesses who had to come from out of town, notably the important witnesses on the Glina massacre, were thus unable to be present, and their testimony was lost. It has not yet been ascertained whether these witnesses were interfered with in their efforts to reach Zagreb and the court room.

23. The right of the Archbishop to an impartial trial was prejudiced by the fact that an immensely disproportionate amount of time was given to the presentation of the case by the public prosecutor, whereas the defense was limited to the barest minimum. Attorney Politeo, on one occasion when he attempted to speak, was

'First in World'



A seminary for native priests, said to be the first in the world dedicated to "Christ the Priest," is the plan of the Most Rev. Thomas D. Roberts, S. J., Archbishop of Bombay, pictured here as he visited the offices, in New York, of the National Society for the Propagation of the Faith, where he explained his plans. His Excellency also expressed his gratitude for the million and a quarter pounds of flour which American Catholics sent for relief in India. (NC Photos)

Bevin 'Deeply Concerned' About Stepinac Trial

London, Dec. 23 —(NC)—Ernest Bevin, Britain's Foreign Secretary, "is deeply concerned about the matter" of the unjust trial and sentence on Archbishop Aloysius Stepinac of Zagreb, Yugoslavia, Dr. S. Segal, Member of Parliament for Preston, Lancashire, has declared.

He made the statement to the people of St. Walburge's parish, Preston — known as "Britain's Catholic city"—who had asked him to forward their protest on the trial to Mr. Bevin.

"I earnestly hope that our joint efforts may soon bear fruit, and that this grievous injustice in the eyes of God and man will be put right," Dr. Segal added. His Eminence Bernard Cardinal Griffin, Archbishop of Westminster, made a further protest on the prelate's sentence while presiding at the formation of a Catholic trade union association in the Westminster See.

"Let the first thing this association does be to protest against the wicked, unjust and criminal—I can hardly find enough words—sentence on Archbishop Stepinac," the Cardinal declared.

Blesses New Laboratory Dedicated To Research In Cure Of Leprosy

Lyons, Dec. 23 —(NC Fides)—His Eminence Peter Cardinal Gerlier, Archbishop of Lyons, presided at the opening of a new laboratory here dedicated to the study of the leprosy bacillus. The laboratory was constructed under the auspices of the Pontifical Institute for the Propagation of the Faith.

Many ecclesiastical and civic dignitaries attended the opening of the new research center. One of the principal workers in research will be Sister Mary Susanne of the Society of Mary who has spent 25 years at the leper colony on Molokai and four years at the Pasteur Institute in Paris.

charged by the public prosecutor with seeking to prolong unduly the trial. His answer was both courageous and revealing; he simply pointed out that up to that time the public prosecutor had spoken for a total of 48 hours whereas Politeo and his colleague had spoken for scarcely 20 minutes.

American School In Japan Adopts 'Released Time'

Program Arranged After Strong Urging By Tokyo Catholics

Tokyo, Dec. 23 —(NC)—A program for released-time religious instruction has finally been set up at the American school for dependents here. The new decision was announced by Maj. Herbert S. Ingraham, headmaster at the school.

Under the arrangement pupils will be given opportunity for Catholic, Jewish and non-denominational Protestant instruction by Army chaplains or other qualified personnel under their supervision, Maj. Ingraham stated, adding that the instruction will be considered an elective subject with provisions for at least one hour a week and more for those requesting it.

Previous to the announcement considerable concern was felt by Catholic personnel with the occupation forces over the issue of religious instruction in the school.

Because the devastating air raids have destroyed or heavily damaged all the Catholic schools in this area, American Catholics in occupation service are forced to send their children to the "American School," which was founded here by Protestant missionaries for their children and was later reorganized as a non-denominational school, although still retaining three former directors on its new board.

Two of these are well-known Protestant missionaries. One, now chairman and civilian director of the school, is Russell L. Durgin, for 23 years YMCA secretary in Tokyo, editor of the Japan Christian Quarterly, a Protestant mission review, in 1941, and now employed by General Headquarters as director of Japanese youth organizations. Another is Dr. Paul S. Mayer, minister of the Evangelical Church. There are also five GHQ colonels on the board of directors; but it is not clear just when they were appointed, who determined how many there should be, or how far their jurisdiction extends.

It was officially explained that "the board as now constituted was formed by impromptu agreement among the members, solely to get the school established." The board includes no Catholic.

At a general meeting held several months ago for all persons interested a questionnaire was submitted to the parents of the pupils asking them whether they desired one period a week as released time for religious instruction. If more time was desired, it was pointed out, it would have to be obtained after school hours. When a Catholic chaplain present objected to the form of the questionnaire and why no chaplain of any faith had been consulted on the religious instruction issue, he was implicitly rebuked as a trouble maker.

A request by Catholics at the time for several periods of released time for religious instruction was met with the objection

that the "basic curriculum" would suffer and pupils' credits would be imperiled. When Catholics made known their desire to be represented on the school board they were told: "The membership of the school board and representation of religious sects and denominations have no material relationship."

Nation's Oldest Jesuit, Fr. Mpeller, Dies At 94

Cincinnati, Dec. 23 —(NC)—The day after his 94th birthday, death claimed the Rev. Ferdinand A. Moeller, S.J., oldest Jesuit priest in the United States, at the Millford Novitiate of the Sacred Heart.

But Father Moeller was not even aware of his birthday. He had been unconscious for four days and death resulted from complications due to his advanced years.

Nationally prominent as the founder of the Catholic Deaf Mute Conference, a branch of the National Catholic Educational Association, Father Moeller was one of four members of his family who entered the religious life.



Did not Archbishop Stepinac, of Yugoslavia, make a defense in his recent trial?

Continued from last week

Fatal Mistake

Our Catholic schools, built at the cost of great sacrifices, have been taken away from us. If I had not received seven carloads of foodstuffs from America, we could not have done anything, and that for the children of our poor peasant folk.

With force you took away all the seminary property. You have done nothing less than what the Gestapo did in seizing the seminary at Mokrica. We are not against agrarian reforms—the Holy See has issued many encyclicals on social reforms—but they should have been carried out in agreement with the Holy See.

Our orphanages have been made useless. Destroyed are our printing establishments, and I do not know if one still exists. We have no more our publications which have so often here been attacked. Is it not manifestly scandalous to uphold that nowhere does the Church enjoy "freedom" as here?

The Dominicans gave a spiritual book, which was translated by me from the French, to be printed

at a cost of 75,000 Dinars. But they never received these books. How much damage was sustained! Is that freedom of the Press?

The St. Jerome Society has ceased to exist. It is a grave offense against the people thus to treat their greatest and oldest cultural institution. You have reproached me for the work of my "Caritas." But I say to you here: "Caritas" has performed untold services for our people and your children.

Then there is the question of religious instruction in the schools. You have laid down the rule: in the higher grades of the secondary schools religious instruction is forbidden, and in the lower grades it is according to choice.

How can you give to children the right to determine for themselves when they have not grown up, while those in the higher grades who have the right to vote are not allowed freedom of choice in this regard?

Civil Marriages

Our nursing Sisters in the Catholic hospitals must bear untold miseries and hardships.

Against the overwhelming op-

The Catholic Radio

WGN, The Country Church, 7 A.M., C.S.T., Dec. 29, "Family Prayer" by Father Frank Gartland, C.S.C., 720 kilocycles.

ABC, American Broadcasting Co., "The Hour of Faith," every Sunday, 11:30 a.m., EST.

NBC, National Broadcasting Co., "The Catholic Hour," every Sunday, 6:00 p.m., EST.

Listen to the "Spiritual Clinic of the Air," with the Rev. Hugh Calkins, O.S.M., over your Mutual station, every Thursday at 10:15 a.m., EST.

Consult your local paper for the time and station of "The Ave Maria Hour" and the Sacred Heart program.

The Catholic program of the Columbia Broadcasting System's "Church of the Air" is broadcast at 10:30 A.M., EST. on alternate Sundays.

position of the people you have introduced civil marriages. Why did you not interpret this freedom in accordance with the mentality of our people in America—where rules a wise republic—where one is free to choose either civil or religious marriage?

We do not deny to you some control over marriage. But it grievously pains our people when they must first of all enter a civil before a religious marriage. If you had turned to us, we would have given you suggestions on this matter.

Buildings of some of the Religious in Backa have been confiscated. Some churches in Split (I do not know whether it is still the case), have been converted into warehouses. Church lands have been seized without any agreement with the Holy See. You have seen that the people, because of your agrarian reforms, refuse to take that land.

No, the material question is the least of our problems. The sad thing is this: not one priest or Bishop is today certain of his life day or night. Bishop Srebrnic was attacked in Susak by youngsters at the instigation of influential persons. For three hours they tormented him and even penetrated his room while your police and militia merely looked on.

And I myself experienced the same in Zapresica when I was attacked with rocks and revolvers. Bishop Lach, when he was on a Confirmation assignment across the Drave, and even though they knew his purpose, was sent back and held the whole night in the prison at Koprivnica. In fact, your own men who were in the woods came to me and declared: "This is unbecoming conduct. We shall protest to the authorities."

Rocks were hurled through the window of the house where Bishop Buric was staying while on a Confirmation tour. Bishop Pusic, as I heard, was recently the object of rotten apples, eggs, etc.

Such "freedom" we hold to be an illusion. And we do not want to exist like outlawed slaves. We shall fight, with all just means, for our rights—and right here in this state.

Christ Denied

Here are—so that you may understand why we fight—some three or four more examples of your "freedom." In the classrooms it is officially affirmed—in defiance of all historical proofs—that Jesus Christ never existed. Know you, then: Jesus Christ is God. For Him we are ready to die. And today, it is your teaching that He never actually lived. If a teacher dared to teach the contrary, it would be certain that he would be cast out.

I tell you, Mr. Prosecutor, that under such conditions the Church is not free, but will be annihilated in a short time.

Christ is the foundation of Christianity. You have concern for the Orthodox Serbs. I ask you: how can you conceive of Orthodoxy without Christ? How can you conceive of the Catholic Church without Christ? That is an utter absurdity.

In the school books it is stated that the Mother of God is an adulteress. Don't you know that both for Catholics and Orthodox the Mother of God is the holiest of thoughts and affections?

You have ordained, as the off-

cial doctrine, that man originated from the apes. Perhaps, some may have that ambition. But why order that as an official theory when today no scholar of world renown holds to it?

According to your understanding, materialism is the only worthwhile system. And that means erasure of God and Christianity. If there is nothing but matter—then thank you for your "freedom."

One of your men of higher influence once boasted; there is no one in this State whom we could not bring to court and sentence.

Catholics Willing To Die

To these outrageous charges whereby you place us among murderers and friends of terrorists, I say to you that not all the evil deeds in the former independent State of Croatia were perpetrated by the Demobran and the Ustashi.

It was not easy for the Church, and many difficulties had to be overcome.

Let no one think I want war. Let the present authorities come to an understanding with the Holy See. The Church does not recognize dictatorship, but she is not against honest understandings. If that could be achieved, then the Bishops will know what is their duty and there will be no need to seek out priests to point out their (the Bishop's) guilt, as was done here.

Finally, I want to say a few words to the Communist party, which, in reality, is my accuser. If you think I have taken the present stand because of material things, you are wrong, for we have remained firm, even after you have made us poor.

We are not against workers realizing greater rights in the factories, for this is in the spirit of the Papal Encyclicals. Nor are we against reforms.

But let the leaders of communism allow us to say: if there shall be freedom to spread materialism, then let us have the right to confess and propagate our principles. Catholics have died and will die for that right.

I conclude: With good will, an understanding can come about. The initiative lies with the present authorities. Neither I nor the Episcopate are the ones to enter this basic agreement. That is a matter between the State and the Holy See.

As to myself and as to the verdict, I seek no mercy. My conscience is clear.



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Another Bitter Year?

God grant that 1947 may have more hope and joy for all, and especially for you, kind friend of the Near East. We still have much unfinished business to take care of in that part of the Lord's vineyard. It is impossible to answer every tragic appeal.

TECRIN

Here, just north of the Holy Land, a little chapel is requested for recent converts, rich in faith, wretchedly poor in the world's goods. It will cost a thousand dollars. Please do what you can.

SPECIAL REQUEST

Bishop Hakim of Nazareth in the Holy Land writes of humble chapels without sacred pictures. One of Our Lord, or Our Lady, or some favorite saint will cost twenty dollars. Can you give one?

"EAST MEETS WEST"

To all who give a mite for the Shrine Chapel of Our Lady of Fatima, which we shall build in the Holy Land, for the conversion of Russia, we send our new pamphlet by Monsignor Fulton Sheen, "East Meets West."

ETERNAL LIGHT

Can you give twenty dollars for an eternal light, a sanctuary lamp, burning night and day for loved ones in the Church of St. Joseph, Teheran, Iran? Bishop Joseph Chelkho begs such a gift.

WILL NOT OPEN

The orphan school run by the Jesuit Fathers on the island of Sira, off Greece, will not open unless we can send three hundred dollars, the minimum needed. Honor the Divine Babe by being good to his little ones.

FATHER VIANELLI

This poor priest begs chapel furnishings, costing \$150, for his bare Chapel at St. Joseph, outside Athens, and for bread for his starving children. Won't you answer this last plea for "ORPHAN BREAD," even before the former?

TWO POOR GIRLS

Two poor girls have wanted to enter the Sisters of Perpetual Help, who are valiant missionaries in Lebanon and Syria, but it costs three hundred dollars for their novitiate. Can you make one of these your adopted daughter in Christ?

BLIND

St. Paul fell behind outside Damascus. In nearby Baghdad, Father Peter, aged Carmelite, cares for old blind people. Won't you help us to send him two hundred dollars for the new year?

THEY ARE HUNGRY

"With food rations cut down to twelve ounces a day for adults, only six for children, you can imagine our sorry plight." Please make a deposit in "MARY'S BANK," from which we shall help the American Medical Mission Sisters at Mary Girl, India.

CHRIST'S DOLE

Pope St. Gregory kept a personal diary of all the poor in Rome, so that he could help them regularly. Have you inquired about our leaflet describing the Gregorian Masses or about our suspense card?

RESOLUTION

A blessed resolve for the New Year would be to join one of our dollar-a-month clubs: the CHRYSOSTOMS, to educate priests; the MONICA GUILD, to supply Mass vestments for needy missionaries; the BASILIANS, to run schools for homeless Near East children.

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Right or Wrong

Continued from page 1, Religious Section

daily, because if your soul is in the state of grace, you can visit with God the Father, God the Son, and God the Holy Ghost, Who dwell within your soul.

Even to merit in the slightest way for Heaven you must be in the state of grace.

Just as there are Catholics who fear to lose God there are others who fear to find Him lest they be inwardly impelled to fight the cravings of the appetite or of passion. But peace, joy, contentment never result from submission; they result from victory.

Sometime ago a rich man in New York, who had gone insane, entertained and delighted the people below by throwing all his money out of the window. That is what you do with your spiritual wealth, your past merits, when you become insane enough to commit a mortal sin, though the latter, because of the infinite mercy of God, can be recovered, while that man's money could not.

You must be habitually a friend of God and not periodically. What if you were intoxicated half the time and sober the other half? Would your relatives and friends be satisfied with you?

Can God be satisfied with you if you are in sin half the time and in grace only half the time?

Others Look To You For Good Example

The holy King David was guilty of two grievous sins in his lifetime, and most of his Psalms contain sentiments of repentance for them. He tells us "my sin is ever before me." Is your first grievous sin ever before you to humble you, to make you distrustful, ashamed? Or have you committed the same kind of sin repeatedly? If you have you could never have had genuine sorrow or repentance.

A single fall usually creates a slight inclination in the direction of that fall, the beginning of a habit, unless we return to God in shame and sorrow and resolve to be strong where we were weak.

However grievously we have sinned we must rise again with hope. Christ came to "call sinners to penance."

Paradise lost is terrible to contemplate. Paradise regained gives joy to the angels and fills the heart of the one-time sinner with loving gratitude.

Next week throughout the world the Church observes the feast of the Holy Name of Jesus. True love for that name, "the name which is above every other name," will impel you to defend it, to respect it yourself. Has it ever occurred to you that others may be waiting on you to set them an example of loyalty, manliness, courage?

An Example For Today's Statesmen

If the statesmen of the world had been wont to think and act like our late President Lincoln, the world would not be involved in the mess in which it presently finds itself. Seldom is more than lip service paid to Almighty God even in public addresses by those in whose hands the immediate future of the world rests. We submit here the text of the proclamation issued by Abraham Lincoln in 1859:

"The year that is drawing toward its close has been filled with the blessings of fruitful fields and healthful skies. To these bounties, which are so constantly enjoyed that we are prone to forget the source from which they come, others have been added, which are of so extraordinary a nature that they cannot fail to penetrate and soften the heart which is so habitually insensible to the ever-watchful providence of Almighty God." In conclusion President Lincoln said:

"I recommend to them (my fellow citizens) that while offering up to our beneficent Father Who dwelleth in the heavens the ascription justly due to Him for singular deliverances and blessings, they do also, with humble penitence for our national perverseness and disobedience, commend to His tender care all those who have become widows, orphans and mourners, or sufferers in the lamentable civil strife in which we are unavoidably engaged, and fervently implore the intercession of the Almighty Hand to heal the wounds of the nation, and to restore it, as soon as may be consistent with the Divine purposes, to the full enjoyment of peace, harmony, tranquility and union."

Make The Movie Producers Come Clean

On December 8 Catholics throughout the nation renewed their pledge to permit their children to patronize only those pictures rated as "A," and themselves never to patronize any rated as "C." A-2 are unobjectionable for adults. Class "B" pictures are objectionable for all, at least in part. These latter have increased during the past year from 11.5 to 15.35%.

The "A" pictures have always pulled best, yet the motion picture industry senses the fact that a large number of people are attracted to off-color productions. This latter class should not rule.

The large motion picture houses are in our cities where Catholics count from 31% to 70% of the population. Therefore they could easily have the motion picture come clean by following the spirit of the Legion of Decency Pledge. No producer will make or distribute pictures which will not draw well at the box office. Catholics have it in their power to see that "C" pictures will not fill the motion picture theatre.

The movies could be the greatest uplifting influence in the nation, inculcating moral behavior and honorable conduct generally, but their tendency is to tear down rather than to build up, to fill the minds of impressionable youth with wrong ideas and wrong ideals. A more recent complaint is that the movies are beginning to exploit illegal drug traffic. The Executive Secretary of the Legion of Decency recently said: "Reports already indicate that several companies are planning 'dope' productions. A narcotic cycle may be in the offing."

This would please Russia and other countries that hope to oust

America from its present position of prestige in the world.

Outstanding Heroes

Mahatma Gandhi, who is familiar with the condition of the lepers in India, and with the services rendered to them by Catholic missionaries, recently praised the latter. He said: "The world of politics and newspapers can boast of few heroes of the stature of Father Damien, of Molokai, but the Catholic Church can show thousands who, like Damien, have signed away their lives as servants of the lepers. It is well worth inquiring what it is that sustains their heroism."

England Follows Our Bad Example

Some years ago we were wont to hold up England as an example to the United States as a nation in which the marriage bond was generally accepted as indissoluble. A generation ago it was very difficult for any couple to procure a divorce in England. Several courts had to concur in the ruling in favor of the dissolution of the bond. But now this shocking news comes from London: "Every fifteen minutes a married couple is divorced in Britain. The number has risen from 700 in 1910 to 20,000 in 1945; with another 45,000 still to be heard at the end of the last year's legal session. Now with quicker and cheaper divorce legislation introduced the rate is expected to rise by another 30,000 a year."

Since most of these people remarry, they live, according to Christ's very clear words, "in adultery."

The law making marriage indissoluble is just as binding as any of the Ten Commandments, because it came directly from God. In fact it is the one Commandment which Christ forbade any human power to alter or mitigate: "What God has joined together let no man put asunder."

This defiance of God by modern nations will always keep the nation and God apart. He will not, He simply cannot bless it.

For centuries when human laws were enacted, or even under consideration, they were considered in relation to the laws of God. It was always assumed that the divine supreme authority was inviolable, and that human legislation had to conform to the clear pronouncements of God Almighty. It is to America's shame that our nation leads all others in the world in severing the ties which bind the married couple, and God would not be God if He condoned it.

Years ago the late Theodore Roosevelt, then President of the United States, had a survey taken in the 3,000 counties, into which the United States is divided, on marriage and divorce, with the intention of checking the evil of divorce by drafting national legislation to make legal separation, not to speak of remarriage, more difficult. If it were not for the easy divorce laws in all the states of the nation except one, people would think twice before marrying, and they would try their best mutually to get along. But when they antecedently know that they can be separated as easily as they got married, they not only do not try to get along, but they seem to feel free to cultivate friendships with others.

Inciting Anti-Catholic Prejudice

We had never dreamt that *The Christian Century* would become a trouble-maker, the disturber of religious peace in this nation, but having followed it from week to week for a considerable time, it is difficult to believe, even though one should prefer to believe differently, that it is not deliberately trying to incite Protestants to prejudice against Catholics. We have caught it in many a falsehood, and in the last number we inspected (December 11, 1946) we find the editor, speaking of the vote on the Wisconsin Bus Law last month, saying: "The battle in Wisconsin is only an episode in the century-long campaign of the Roman Catholic Church for the complete support of the Catholic schools from the public treasury. Now it is busses; now it is books; now it is something else. But always the ultimate objective is to get a division of the public school funds between the non-sectarian schools, administered by the state, and the sectarian schools administered by the Church."

The Catholic Church has not only never fought for "complete

support of Catholic schools from the public treasury," but many of its Bishops have bitterly opposed such support. When it comes to innovations, such as bus transportation to school, provision of textbooks to the children, free lunches, etc., Catholics have spoken out not chiefly to get something, but against discrimination, since they pay a large part of the bill in taxes for these new measures.

How does the Catholic Church profit when its children are picked up along the highway along with others by the bus driver? Why should Catholics have to pay a big part of the bill for free textbooks for non-Catholic children only?

Catholics got into the squabble over bus transportation in Wisconsin only after such papers as *The Christian Century* and many others had agitated for the disallowance of bus service to them.

When England and Scotland and Germany and Austria and Canada allowed the taxes for education paid by Catholics to be used for the support of their own schools, it certainly did not create any "union of Church and State," nor did it start a tendency in that direction.

Protests Continue On Archbishop's Persecution

I am sure that you all read with interest, as well as with indignation, the account of the farce trial accorded Archbishop Stepinac, Metropolitan of Yugoslavia. The concluding part of the Archbishop's own defense is published in today's "Father Quiz" column.

Protests have gone to the United Nations against the unjust treatment accorded this wholly innocent churchman. Among other protests one came from the National Conference of Christians and Jews in which it was observed:

"The Charter of the United Nations rings out like a trumpet call in its demand for human rights and fundamental freedoms. The denial of a fair trial, suppression of religious freedom are matters of deep concern to the United Nations. The data collected by our Human Rights Committee and reported in this enclosed letter speak for themselves on behalf of the National Conference of Christians and Jews, and in support of world peace which is indivisibly tied together with respect for religious freedom. We express the hope that the Assembly of the United

Chaplain Sends Soldiers' Gift For Their Buddies

A most welcome gift for our men still in service came to *Our Sunday Visitor* just a few days before Christmas. It was from Chaplain Francis Klinkacek, now serving in Hawaii, and with it came this note:

"Wherever I happen to be in the Pacific, and even in Japan, I had the good fortune of reading your splendid paper, *Our Sunday Visitor*. I found out about your grand free distribution to the U. S. troops. Today I want to show our gratitude by the enclosed check. On our Post here, APO-958, we have the custom of sending our Sunday collections to different charities and institutions. This time it's for you. It is from our military and civilian personnel attending Holy Mass in the Post Chapel. God's blessing and help to your most meritorious work and more of it."

Father enclosed a check for \$118.12. It will, of course, be used to send additional free copies of *Our Sunday Visitor* to the chaplains for distribution among their men—a service which we are still rendering and which will continue for a long time, as long as the need for an armed force at home and abroad continues.

We haven't appealed to our readers to help us in this work since last Easter, yet two very loyal friends who send contributions every month have helped us to carry on. Between them they have paid for a fair percentage of the total number of copies sent to our service men, but there remains a deficit of more than \$500 each month which must be made up by O.S.V.

Perhaps you will want to help us in this work. Give a belated gift to other service men and to God in thanksgiving for your own son's safety while in the service and his return to your home, or a donation in memory of your son who gave his life for his country. Your generosity will be repaid by the prayers of the chaplains, the service men and our own.

Nations will cause a fair and impartial inquiry as to the prosecution of Archbishop Stepinac and treatment of Catholics generally in Yugoslavia."

Religious prejudice, of course, prevents many Protestant clergymen from seeing injustice if its object chances to be a Catholic prelate. We had an instance not only of prejudice, but of actual hostility a couple of weeks ago when ministers of many denominations of Philadelphia expressed the belief that it was not America's business to offer any objection to the injustice of the Archbishop's trial. We wonder whether they would have been of the same mind had he been a high ranking Protestant prelate. But whether the prelate be Catholic or Protestant we are a member of the United Nations, presumably built on the Atlantic Charter, and also presumably working towards the formation of "one world."

We wonder whether these clergymen feel that it is none of America's business to meddle in the internal affairs of Spain?

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Father
Conroy
Talking:



It Will Pay You If You Aim High

RECENTLY we observed that just to be satisfied with avoiding sin was a pretty shaky way to live. It was better to aim high, to develop an aggressive spiritual program for ourselves, which will fit in with our efforts in avoiding sin. Now, that is not as difficult as it may sound.

You may be one of those individuals who indulges in profanity. When you are with the gang you don't have much trouble expressing yourself. You get along all right there. A string of cuss-words will usually bring home the point . . . and it sounds smart, too. The rest of the fellows seem to catch on so much easier. But there comes a time in every one's life, it seems, when one must be on one's dignity. Mom is having some friends over, and you are expected to meet them and spend a little time, at least in conversation with them. Begins the misery. Your vocabulary is rather short. You are embarrassed. Perhaps the conversation turns to a subject with which you are well acquainted—say, sports, dates, etc. Still you are tongue-tied. Oh yes, you have expressions and words you could use—but not here. Even some of your slang has to be soft pedaled. After a time you begin to realize just how little of the English language you can speak.

Some time ago while giving a high school retreat, I was approached by a boy who said that he had once been in a spot such as the one just mentioned. He told me though, that once was enough. He decided to work harder in his English classes and also to improve his vocabulary. He soon found a real pleasure in choosing proper and expressive words. He developed a taste for good reading. Instead of having his older sister compose most of his themes and essays, he began to do that himself. Finally, he was selected on the debating team and at the present time—he is a high school senior—he wants to major in journalism, if he gets to go to college. But best of all, he now tells me he doesn't have to go to confession and admit the sin of profanity time after time. He found that what was best in his case, was to work out a positive

New Year Thought For Girls

ONE would hardly expect Mary Haworth to encourage a girl to enter the convent nor would he expect her to advise a young man who loves her not to encourage her to marry him. Yet on Wednesday, December 4 last, Mary Haworth praised a girl who leaned towards the religious life and said: "She may find in the Nun's vocation a peace of mind and soul which more worldly persons never know, never dream could be." Then she tells the young man that the girl in question abstains from what she regards as too great intimacy not because of "a wall-flower's defeatist reaction," but because "she finds her higher happiness in something else."

Mary Haworth concludes her advice to the young man with these words: "I feel instinctively more sympathetic with the girl's attitude than with your ambition to change her. She is an exceptionally dignified spirit, whose deep turning toward the religious life should be respected rather than assailed by those who love her."

She's Teaching Good Catholic Doctrine

Miss Haworth here is teaching good Catholic doctrine, and we hope that Catholic girls, who have given serious thought to the religious life, but have hesitated to take the step because it may seem "singular" to their friends, should go ahead with that which looks like a call from Heaven to peace and joy of heart and soul.

There is no risk whatsoever in embracing the religious life; but there is in getting married in

these days. One out of every three marriages break up, and if many more do not break up it is not always because either party has found complete happiness.

We are not implying that most Catholics should not get married, because if they look for a partner through God's intervention by prayer, and if they observe God's code during courtship, marriages between Catholics should turn out happily. But when we say that the girl runs no risk in entering the convent we mean that no one will be received permanently as a religious in any convent until she will have been a candidate for six months and will have been in the Novitiate for two years. If she does not truly find herself during that interval, she is perfectly free to return home. Even after her first vows when she will have had a taste of the work, whether in the parochial schools, or hospitals, or other institutions, whether as home or foreign missionaries she may quit—any time before she receives an invitation to make perpetual vows.

There is no such thing as a trial or temporary marriage, but there is such a thing as a trial or temporary convent experience.

At the beginning of this New Year let all of you who, say, a few years back, contemplated the religious life, pray seriously to ascertain God's will—but do not fear to make a trial of it. It will do you no harm and may do you lots of good. If you wish advice concerning different kinds of work done by different Sisterhoods, you may write to Lon Francis in care *Our Sunday Visitor*.

There Was Room

Christ Did Come For Everyone

BY RAWLEY MYERS

"THERE now, you look just real nice."

"Are you sure you can't come to the midnight services, Mom?" the boy asked, changing the subject.

"I can't son. I'd like to . . . but . . . well, you know I can't . . . the children. Now hold still while I brush that thread off." She whisked the suit carefully and stepped back to admire it again. No one would ever know that it was home made. She looked at her son.

Her heart warmed in one of those infrequent periods when parents, like God in creation, take time out to see that their product is good.

"But I don't see why," the boy persisted, half knowing that she couldn't come because she had spent her mite in making his suit and had no clothes herself. He heard her say something about staying with the children. He knew this to be only an excuse since Grannie was there.

program along with his efforts to avoid sin.

And girls, the boys aren't the only ones who should work hard on their English courses.

More next week, and next year which I hope and pray will be a happy and blessed one for all of you.

"Martin," the mother said, "you'd better get started if you're going to get there on time."

He slipped on his jacket. He made an awkward, boyish attempt to thank her for his new suit. She smiled and understood. "Sing well now to make your mother proud."

Martin waded volatily out into the snow. He walked in the dark to the carline. He hummed to himself the joyous Christmas hymns that he was going to sing. One kept coming back. "Silent Night. . . . Holy Night . . . All is calm. . . . All is bright. . . ." It was his solo number. As he thought of it her felt a nervous kind of good all over.

The street car ride was long, but Martin still had five minutes before the services started as he alighted in front of the church. The choir was supposed to enter

through the sacristy door, but he decided to pass through the body of the church. He told himself that he wanted to see the decorations, but he rather felt that maybe it was because he wanted to show off his new suit too.

The holiday decorations were beautiful: wreaths of holly with sheeny red bow ribbons on the pulpit, and streamers of redolent pine with mercurial tinsel draped around the choir platform and the organ.

Martin walked quickly to the sacristy where the choir was vesting. Everyone was whispering excitedly. The same anticipating spirit quickened his actions. He began to put on his robe and Eton collar. The minister came over. "Merry Christmas, Reverend."

"Martin, I'm sorry, but . . . well, you won't be able to sing tonight. There is no room." The boy's mouth dropped. "Some of the parents have decided on different arrangements." He looked away from the staring eyes of the boy. "I know you practiced faithfully, Martin, but the parents . . . but, then you wouldn't understand." The minister was relieved that he was interrupted by the choir director who came gushing up to check her program. A few minutes later the children's choir joyously marched out to the platform.

Martin was alone. He began slowly to take off his robe. "You wouldn't understand," the minister had said. Martin did understand.

Continued on page 8

Penknife Carving



This representation of the Blessed Virgin and the Child Jesus was carved in wood by Rev. Henry Blanc of Oteen, N. C., who used a penknife as his only tool. Father Blanc has made many of these carvings as well as statues during his spare moments.

Danny's Family

BY ALBERTA SCHUMACHER

"YAH! Yah! Ain't got no family! Ya ain't got no family! Yer an old orphan—that's what ya are!" "I have so got a family!" pathetic little Danny screamed defiantly at his tormentors. "A mother and a father?" they mouthed derisively. "You? We don't believe it!" "I'll show you! I'll show you! I'll bring you a picture of them. Tomorrow I'll bring you a picture of them!"

They were waiting for him next day—waiting in a grim, uncompromising line to see if he would come through with the picture. "Didja bring it?" they threatened more than inquired. "I've got it!" Danny shouted breathlessly. "Here it is! Isn't she beautiful? That's my mother!" "Chee! I didn't know mothers could look like dat! Your mother! Chee!"

The gang was impressed. "And the tall guy wit the chin whiskers—is he yer old man?" "Well—in a way—" Danny spoke hesitantly. What ya mean 'in a way'?" they demanded. "Well, he's sort of a—a—" "Ya mean he's your step-father?" "I—I guess so," Danny answered, puzzled.

"Is dat yer little brother dere?" "Well—well—" "Awright—awright! Does the kid belong to the dame or don't he? The dame's yer mother, ain't she? If the kid belongs to her, that makes him yer little brother! Now, is he or ain't he?" "If—if you put it like that, I guess he is," Danny said. "I guess the kid has got a family at that," the leader of the gang said reluctantly. "Okey! So you're Danny and not Orphan—but don't let it swell yer head—see?"

When they had gone, Danny kissed the picture reverently. "Gee, I might get a swelled head at that, considering myself a member of the Holy Family, but that is all the family I have—Mary and Joseph and Jesus!"

Feel sorry for Danny? I feel sorrier for the "tough" kids who didn't recognize the Holy Family! Danny will be all right—but will they?

Dolls Used To Exhibit Nuns' Habits



Pictured here is part of a collection of hundreds of dolls dressed in the habits of various orders of nuns. Each is an exact reproduction of a particular habit. Collections such as this are becoming more popular. They are both interesting and educational.

Magazine

Youth
section

As Catholics, We Are Bound To Be Different

Continued from page 1. Religious Section

all "business" for himself, no worship for God. He has detoured from his original destination of the road of life. He hounds the dollar sign instead of the halo.

Of course, his wealth raises his social position. He belongs to a swank club; he is, every inch, one of the "fellows." He considers it quite unbusinesslike, "not-smart," to bring up the question of religion in the lounge. He alibis that it is downright rude to challenge a club-member's attack on the Catholic Church. The risqué story he will tell once in a while. And oh, how he will laugh when it is told! After all, a man's a man; a joke's a joke; fun's fun—and all that.

With money and friends aplenty, the "Sunday Catholic's" remaining ambition in life is to have a good time. On this score in particular, the whole family is often guilty—too "modern" to digest the Church's "old-fashioned" moral code. The censor who underscores the "B" and "C" pictures must be an old "fuss-budget." The Bishop who lamented the shortened dress and the "two-thread" bathing suit is simply behind the times. No one is immune; neither Dad, nor Mom, nor Sis, nor Bill. Materialism has clutched them all, for they are living in the midst of it. They have become as saturated with the spirit of the times as a water-logged sponge. And they sink into the cold category of the "Sunday Catholic" family.

Still Christ calls through the mouth of Pius; still the gospel unfurls the flag of Christ's first command; still the duty of charity presses us to act. A miracle is expected. God demands a transformation of the "Sunday" Catholic into the fighting apostle.

St. Peter was not using rhetoric when he said:

You are a chosen race, a royal priesthood, a holy nation, a purchased people; that you may proclaim the perfections of Him who has called you out of darkness into his marvellous light.

He was saying that we Catholics have an obligation to be "different"; to turn in the face of the world that surrounds us. He tells us to give good example; to be saints along side of Satan.

"But how in the world can we do the impossible? After all, our religion tells us to observe the Commandments of God and of the Church, gives us a few consolations in time of need, and for all practical purposes, stops there. It tells me, 'Don't' and I try not to; it tells me 'Do' and I do my best. But after all, we're only human."

But there is the rub. We are more than human. Baptism has filled us with the Divine life. We are sons of God; brothers of the Divine Son of God; living temples of the Holy Ghost. This Divine life pulsating within us even makes us heirs of heaven. Baptism, if we only appreciated it, empowers us to set the world on fire with love for Christ. But setting the world on fire means firing our own lives first. And the first way to enkindle that fire within our hearts is to put on the mind of Christ.

The mind of Christ is not a mere figure of speech; a pious platitude. The mind of Christ is a real outlook on life; an attitude; a setting before which the drama of living a Catholic life in a pagan country must be played. The mind of Christ creates a definite atmosphere for all we see and hear and do.

The best way to develop this all-important mind of Christ is to consider prayerfully the great Truths of Religion Christ has taught you. Then your dignity as a son of God, brother of Christ, and living temple of the Holy Ghost, will inspire you. Your vocation to be an ardent apostle of Truth in the midst of a world lost in error will fire you. It takes practical reflection on the Catholic beliefs you first learned in the Catechism to transform those dogmas from words to wisdom.

Through such prayerful thought your Catholic religion will become personal, with a concrete meaning for you, rather than remaining vaguely abstract—for "nobody." Slowly your Faith will unfold in greater richness, in richer fullness, in fuller happiness. Instead of viewing your religion as one long string of "Don'ts," you will see it

as Christ intended it to be—the unfolding of God's truth and love. Then we will not hedge on the Church's moral laws, bewail the Bishop's "backwardness," or carp at the pastor's just demands. But putting on the mind of Christ takes thought, and most of us would rather lounge, look and listen than think.

Besides putting on the mind of Christ, a second means given you by Christ to help you give good example are the sacraments, especially Confession and Communion.

Confession, besides washing away the stains of our falls, gives grace that should boost us on to live more Catholic lives. Confession is a positive weapon in our fight for Christ. The Catholic who looks on Confession as a sort of "mortal-sin-cleanser" and nothing else, is losing a great help towards "being different." Priests and religious habitually confess every week, even daily. Nor will the wise layman who sincerely wants to be a 100% Catholic neglect this power of grace, the strength of his resolves that flow from weekly Confession.

Every Catholic has often experienced the strength that comes from Holy Communion. The day we receive Christ in our hearts, we feel brave enough to stand up against the world and be "different." But then the days wear on; our inspiration burns low; and temptation often overpowers. For the Catholic who really wants to be 100%, an ardent apostle, weekly Communion and even a daily visit will be the rule.

There is yet a third help which Christ gives us in our struggle to live as a 100% Catholic, an ardent apostle. It is the example and romance of His perfect human life as He cures and consoles, prays and sleeps, walks and talks through the Gospel story. It is the beauty and love and inspiration of His mother—the only human being utterly sinless. It is the pluck and dare of His Saints who have walked in Christ's footsteps—even as we would try to do. It is the kindness, selflessness, suffering, and plugging of His little saints all around us: priests and nuns, patients in life-time sickbeds, the mother of a fine Catholic family, the father of a crippled child. Indeed, the example of Christ and the example of all Christ's holy ones stands as God's own roadmarks for us on our journey through life.

We cannot travel alone. Giving good example, "being different" in our modern world especially, is beyond our own human efforts. Unfortunately, too many Catholics fail to take advantage of the inspiring Truths, the Sacraments, the saintly example God expects us to profit by. Such helps are often wasted on us, psychologically at least. All too many of us Catholics try to live a Christian life with a pagan's mentality and outlook.

But once we think with the mind of Christ, once we see life and its humdrum events through His eyes, once we make full use of His Sacraments and the example of His Saints, living a fuller, purer, more exemplary Catholic life will become more easy daily. For when the initial inertia is overcome and our spiritual machine is on the roll, nothing should be allowed to stop it. "Stop-and-go" movement, especially in the spiritual life, is always harder than speeding.

It has been said that the only unanswerable objection against the Catholic Church is the bad private lives of certain Catholics. Even this taunt can be answered, but the abstract answer is rarely convincing before the concrete fact of sin. You yourself may have been shocked by the practices of certain would-be Catholics. You may have seen non-Catholics shake their heads at the incongruity. But did you ever think that you may be a "Sunday" Catholic? That by failing to be a 100% Catholic, your negative influence may be keeping others—your friends, relatives, and neighbors—from enjoying the great privileges that you received at Baptism?

For whenever you are awake, whoever you are—brick-layer, banker, housewife, actor—remember that to the neighbor next door, to the clerk in the office, the cop

on the corner, the waiter in the restaurant, you are either Christ or Judas.

What Moves A Convert

Continued from Page 1. Religious Section

may blunder into the wrong church on Sunday, or may develop an unexplainable discontent with the church of his birth; or he may run across a Catholic pamphlet, or be handed a dozen doughnuts wrapped in a Catholic paper; he may be fascinated by a Catholic radio program.

One thing is certain, that grace is needed before one can move over the very threshold of faith. We know of many persons who have come to the door of the Church and stopped dead, as though paralyzed. They knew the whole story, they could recite the catechism backwards and forwards, they thought the whole structure very credible, and they knew that if any church was right, it must be the Catholic Church, and yet they could not make an act of faith. They were paralyzed—probably because they hadn't got down on their knees and asked for faith.

Faith is the gift of God. It is given of His own free will, and we can't force His hand. No one can study his way into the faith. Something more than study is needed. Christ said so Himself:

"No one can come to me unless the Father who sent me draw him . . . But there are some among you

who do not believe . . . That is why I have said to you, 'No one can come to me unless he is enabled to do so by my Father.'"—Jn. vi, 44, 65, 66. Read the whole Sixth Chapter of St. John's Gospel for an account of faith and Our Lord's experience with the first protestants.

St. Paul, of course, echoed His Master's teaching when he told his converts:

"By grace you have been saved through faith; and that not from yourselves, for it is the gift of God."—Eph. ii, 8.

Referring to his preaching at Corinth, he said:

"Neither he who plants is anything, nor he who waters, but God who gives the growth."—I Cor. iii, 7.

It stands to reason, for faith is directly opposed to natural pride. We are tempted to think we can solve our own problems and figure everything out for ourselves. Faith asks us to accept a teacher, the Church, and to believe what she tells us without question. That's hard. It is not un-natural, but it is certainly super-natural and requires a supernatural help.

A Proud Man Can Not Be Converted

Hence the simple fact that a proud man can't be converted until he gets off his high horse—until he gets down on his knees and admits that someone may possibly know more than he; and hence the more or less legitimate inference that the man who cannot accept the faith, after a reasonable explanation of it, is either prejudiced, or suffering from a big dose

of pride—that is if there is no moral mildew in the case.

While it is true that the mysteries of faith are obscure by their very name, and not nearly so clear as the principles of natural science, such as that a thing cannot be and not be at the same time, we must say that the truths of faith are more certain than any merely natural truths. The facts of faith are, actually, infallible. They can't be false, because they have been revealed by God. To doubt them is to doubt Christ. Doubts do arise, now and then, but these come as temptations and without our willing them. It isn't that the mind doubts God, but that the mind is searching for fresh assurance that the truths in question have really been revealed. This restlessness need not trouble us. We know that we have satisfied ourselves once for all that the teachings of God's Church are trustworthy, so that if we call on God, He will send His grace to help us expel the temptation, and the experience will result in a strengthening rather than a weakening of our faith.

THE LAST SHALL BE FIRST?

A student who makes a hobby of studying the lives of famous men now comes forward with the claim that the last child of a family is usually the smartest and has the greatest chance of achieving success in after life, and of leaving his mark upon posterity.

O, by the way, come to think of it, I was the last child in our family. And no cracks out of any of you, please. Remember now!

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Holy Cross Academy Students, Week's Editors

Students Take Us On A Tour Of Nation's Capital

BY JANICE JOHN

"WASHINGTONIANS don't appreciate Washington," is an oft-repeated phrase; but it is true only in a very limited sense. Of course, the average citizen, or, to be more specific, the average Holy Cross student does not spend her time inspecting the mechanics of government; but she does enjoy all the many cultural and recreational advantages which the city affords.

In a poll among the girls here, the Capitol rated first in interest among the public buildings, but it is more as an idealized symbol of our democracy than as a place to spend leisure time. In second place is the Smithsonian Institute, whose four buildings shelter exhibits dealing with almost every phase of science and culture. It would take months of constant visiting to inspect all its engrossing displays. New ones are constantly being added, so that the museum's attraction is never exhausted.

The National Art Gallery, third in our poll, is one of the most beautiful buildings in Washington. Its display rooms are perfect for leisurely visits, while its East Garden Court, where concerts are held on Sunday evenings, is truly worthy of the art which surrounds it.

To the student in Washington, the Library of Congress affords almost unlimited opportunities for research. Here, complete collections (the best in the world), convenience in reading material, and quiet, comfortable reading rooms make study, if not an unqualified pleasure, certainly not the burden it sometimes seems. The Folger Shakespearean Library, nearby, is a popular haunt among lovers of the bard, for it recreates the atmosphere of Elizabethan England with astonishing accuracy.

East Potomac Parks is one place in Washington which holds equal interest for tourists and natives, for it includes not only the Washington Monument, and the Lincoln and Jefferson Memorials, but also the city's most complete facilities for year-round recreation. In spring, camera fans and cherry blossoms are out around the tidal basin; summer brings the National Symphony Orchestra to the Water Gate; biking and riding hold the spotlight in fall; and for a few weeks every winter there is skating on the reflecting pool.

Washington is of especial interest to Catholics, and Holy Cross girls take advantage of their nearness to nationally known shrines. The National Shrine of the Immaculate Conception, will be, when completed, a magnificent Byzantine basilica. At present its crypt contains gifts from almost every country in the world, and is the scene of many C.S.M.C. functions and Sodality Masses. The Franciscan Monastery is famous for the replicas of Holy-Land shrines which are included in its beautiful church and grounds, and which are blessed with the same indulgences as the originals. The Monastery is especially notable during Holy Week, for here there are still in use many of the richly symbolic ceremonies which are falling into disuse in the parish churches.

Yes, Washington is a wonderful place, and we who live here enjoy all the famous buildings and parks to the fullest extent; but the most important, most interesting, most beautiful building to Holy Cross girls is the "castle" on the hill—Holy Cross Academy.

What My Education Means To Me

BY SOFIA MARQUEZ

DO students realize how fortunate they are in being able to attend a Catholic school? It was not until recently that I became fully aware of untold advantages of such an institution. I know now that it aids me by increasing my knowledge of God in every branch of learning.

In history class, I find that Catholicism was the very founda-

Editors Of Holy Cross School Paper



Editors of the student publication The Gleaner as they appeared in installation ceremony of the Sister Angelica Chapter of Quill and Scroll.

Needed: Kremlin Competitors

BY BETTY WERRES

ANY well-informed Catholic boy or girl may qualify. How many are needed? As many as will respond. The one requirement is zeal. Give Mr. Stalin's "boys" enough competition to force them out of business and the job is yours.

Everyone knows how Communism has spread in the last few years, but did you every stop to think of why it spread, or what would happen if there were no Church to fight it? The Church is the only organization in the world today that is fighting constantly and consistently to thwart this ruinous mode of living from becoming any more of a menace than it is. And who is the Church? You and I, who as members of the Mystical Body of Christ, have a duty to perform. And here is your chance! Now is the time.

Think for a moment how the spread of Communism has been accomplished in America. You will see that the methods employed include using trivial things that seemingly would make no immediate difference to anyone, but when they are viewed collectively, think of the number of people who are influenced.

Why not then use these tactics ourselves? Why not make it a point to know and express the Catholic viewpoint concerning current events? Why not leave Catholic pamphlets and periodicals in public places? Why not motivate Catholic ideals concerning literature and the movies? This does not mean an attempt to force our viewpoint or to maintain a challenging attitude by carrying the proverbial "chip" on our shoulder, but it does mean to have intelligent answers ready when such questions as these are proposed: Why do you go to Mass on Sunday plus an "extra" six days of the year? What is the Mass? Why are you a Catholic? Prove that your Church was founded by Christ. Why do Catholics use elaborate ceremonial?

Given an intelligent explanation of something that has proved a stumbling block, people have been known to change their whole man-

ner of living and have often become converts. It is important to keep in mind that it is the smaller things that attract little attention that lead to the greater things, that your intelligent answers, your example and most of all your prayers carry more weight than all the written material ever put out by Moscow.

Atomic energy is in your hands. Here is your chance. Will you compete with the Kremlin and spread the Faith?

Our School

BY HELEN SHORTSLEEVE

SITUATED on an advantageous height, the Academy of the Holy Cross commands an impressive view of diplomatic and residential Washington. The dome of the Capitol and the Washington monument are easily discernible from the south, while Rock Creek park, enacting the panorama of the seasons, forms the picturesque north view.

The site was purchased by the Sisters of the Holy Cross in 1904, but it was not until 1910 that the Tudor-Gothic structure, the building of which was supervised by the indomitable Sister Angelica, was dedicated and ready for use.

From its very foundation the school set high standards. To its lecture halls come distinguished scholars and eminent statesmen. The guest register chronicles visits from high-ranking prelates, a President of the United States, and even a Canonized saint, for Mother Cabrini visited Holy Cross in 1895.

It was above his name in the guest register that Maurice Francis Egan, diplomat and scholar, penned the following word picture of Mother Angelica:

"People, after all, are more important than institutions. Coventry Patmore says somewhere that one inspiration of St. Teresa is worth more than all the Cathedrals of the world. And as much as I admire all the material triumphs of the Congregation of the Holy Cross, I feel that the triumphs of their spirit, the perfection of their virtues are best exemplified by the qualities of a superior whose humility will not permit me to name her. May she live long and prosper."

To follow the progress of the Academy of the Holy Cross from its earliest years would be to review a cross section of the history of Catholic education in the United States. Sister M. Angelica is representative of a long procession of Sisters of the Holy Cross who have fostered lofty ideals, rich in inspiration, which today dominate student activity in the class room, on the hockey field, at school teas and dances and in general, the lives of Holy Cross girls in all walks of life.

Today three hundred girls, resident and day students, are taking advantage of the spiritual, cultural, and educational advantages which have been forged by tradition and tested by time.

Crux Spes Unica

BY MARGARET NOYES

THE lavender background of our school seal represents our Alma Mater, the white lettering denotes purity, while the circle itself symbolizes eternity. At the center is the Cross, the instrument is mankind's redemption, and the sign of faith. Superimposed on the Cross are two anchors, symbolical of hope. Thus we derive the motto: "The Cross, our only hope," which is also the motto of the Sisters who teach us.

Little investigation is needed into these words, because it is easy to recognize that men could never attain Heaven had not God in His mercy sent His divine Son to redeem us. In the plan of God this redemption was accomplished by means of "The Cross, Our Only Hope."

Carol Loved A Good Time

BY JEANNE RODDY

CAROL is probably the most beautiful girl I have ever known. She had auburn hair and deep, smiling blue eyes. Though she was pretty at all times, everyone agreed that she looked loveliest at Mass in the school chapel, wearing a white veil over her soft curls. She was not only pretty, she had a warm, glowing personality, and the ability to make friends. Everyone who knew her, loved her.

She was a normal, healthy, happy school girl, who loved a good time. She could be seen driving, whenever it was available to her, the family car, loaded to capacity with as many laughing schoolmates as could possibly crowd themselves in. She played tennis and hockey, and rode horseback fairly well. She enjoyed watching a good football game, almost more than anything else in the world.

In addition, she was a devout Catholic. Each Sunday she blended her lyric soprano voice in the choir; and she was a leader in all parish activities.

Following graduation, I went to see her become a bride. More beautiful than ever, she stood before the altar, radiant in a white veil and gown, and pronounced her vows, the vows of poverty, chastity, and obedience. You see, Carol had become the Bride of Christ.

Whenever I see her now and look into her deep blue eyes, I can only think that she has always looked loveliest and happiest when wearing a veil.

Pride And Criticism

BY AGNES M. DOWNEY

DEAR Jesus, when You were my age, You, too, were being taught how to live. You Who are the beginning and end of all life! When starting a different task in the carpenter shop or at home, You were shown how to do it. You did not say, "I know," but listened and did as You were told. You Who know all things, listened and were told!

You worked long and painstakingly in the carpenter shop, and when someone failed to realize the perfection of Your skill and criticized, You made no reply. You Who planned the structure of the universe, accepted criticism with no reply!

O Jesus, it is in these things that I need Your help. I, who am stupified by sin, must acquire knowledge through laborious effort. Let me not try to protect my ignorance by pride in word or act. Never let me say, "I know," but teach me to listen and to learn. When criticism comes my way, grant that I may remember that all that could be said would hardly touch on my imperfection. So incomprehensible to our finite minds is the realization of true perfection.

Jesus, through Your perfect life, You have taught me how to live. When weary, let me remember your aching back in the little shop at Nazareth. When criticized, let me recall your patient acceptance, even of injustice. When restrained from carrying out my desires, help me to curb the spirit of independence so ready to rise up in my defense.

Help me crush my pride, to overcome my sinful tendencies, so that I may live my life in faithful imitation of Yours, and may deserve to hear on the Last Day those consoling words, "Come, ye blessed of My Father, to the dwelling prepared for you from all eternity."



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C. C. H. S. Of Toledo Takes Over O. S. V. Page

Central Catholic, Toledo, Founded By Bp. Schrembs

BY BARBARA LASKEY, '47

WE all know what happened to this country in 1929, but do we know what took place in Toledo, Ohio, in 1920? The Most Rev. Joseph Schrembs, of beloved memory, established the first centralized Catholic Co-ed high school in the city. First situated on Collingwood Avenue, where the Rosary Cathedral school stands, the high school boasted an enrollment of 370 students; nine of these were seniors. Fourteen priests and nuns comprised the faculty. The late Monsignor Francis J. Macelwane served as principal for one year. He was followed by the Rt. Rev. Arthur J. Sawkins.

Even then the school had its artistic side. A Glee Club of 51 members and an orchestra of nine provided much in the entertainment line. In 1922 a school newspaper called the Owl popped up, but was soon renamed The Centric, a moniker it still carries. This small school produced a yearbook called Cathedralite. When the students began to come from all the various parishes of the city the name Cathedralite was changed to the more significant word Centripetal.

After five years of learning what a good school should know it was moved to the old Medical Building on Page and Cherry street. The Rev. R. G. Kirsch was appointed principal January 8, 1925, when the Rt. Rev. Arthur J. Sawkins was made pastor of the Immaculate Conception parish, Toledo.

The new surroundings soon became inadequate for the large crowds—a new and larger building was needed—and so the campaign for the new Central Catholic High School was on. Not only the people of the city subscribed to the drive but the students themselves, literally, helped in its construction. They bought bricks at a dime each—many a bag of potato chips or a coke was sacrificed to put the "brick a week" campaign over. Old copies of the Centric reveal the names of many former Centralites who helped the drive by buying one or more bricks.

The campaign was a success and on March 5, 1928, Cardinal Samuel A. Stritch, then Bishop of Toledo, turned the first spadeful of ground in preparation for the erection of the new C.C.H.S. The following February the first semester opened in the new Central Catholic High school at 2550 Cherry Street. It was dedicated by Cardinal Stritch, then our Bishop. This modernly equipped building was completed except for the left wing.

In 1945 history repeated itself. The halls of the new Central were packed, her classrooms overcrowded—a new campaign for \$1,000,000 was launched and successfully completed. As soon as priorities for materials are eased Central's population of 2,035 students and 75 faculty will enjoy a little more school space.

The Rev. John L. Harrington, who replaced Father Kirsch in the spring of 1940, has carried the burden of piloting a high school during the war years when material was scarce and students were leaving for the service, some never to return.

During her 26 years as a member of Toledo, Central has obtained a high reputation for being tops in education, sports and in all city activities.

The Advantages Of Athletics To Students

BY RICHARD MURNEN, '47

ATHLETICS are one of the best and most important means of developing both the mind and the body. Although athletics is sometimes said to interfere with intellectual development, it is, in reality, important and essential in character development.

Athletics develop a person both mentally and physically, whereas, only the mental development is taken care of in the classroom. Through participation in athletics, one is able to put his body in such

Students Sponsor Convocation



Among the activities sponsored by the Eucharistic-Marian Committee at Central Catholic was a May Convocation at which the above picture was taken.

Eucharistic-Marian Committee

BY ROSEMARY RILEY, '47

CENTRAL Catholic, like other Catholic high schools in the country, has its Student Spiritual

condition that he is not easily afflicted with physical injury or illness. The body should be so developed that any physical exercise required is easily done without result of sickness or injury. Much of the sickness resulting today could be prevented if those afflicted would develop themselves better physically.

Athletics also develop the mind. Under the pressure of athletic competition, one is able to develop his mind to act quickly in tense situations. The ability to do this can be and is a valuable asset in overcoming circumstances and situations which are bound to be encountered in a lifetime. This ability could be the cause of saving a life.

Other valuable assets derived from participation in athletics are fair play and good sportsmanship. By playing the game fair and according to the rules we learn to be honest and we learn to respect the rights of others. By taking victory or defeat without alibis or boasts, we learn to accept both the good and the bad things of life with the proper attitude.

Athletics form a good share of the active recreation of today. Too many people are getting all their recreation from the movies and the radio, which come under the heading of passive recreation. These people are just sitting back and waiting for someone else to entertain them, instead of going out and participating in good active recreation.

Council. This organization (divided into the Apostolic Committee, St. John Berchmans Sanctuary Society, Catholic Literature Committee, Young Christian Students, St. Vincent de Paul Society, Saint Hilda Guild and the Eucharistic-Marian Committee) provides for the spiritual activities of the student body. We will let the Eucharistic-Marian Committee, which prepared our program in honor of the Immaculate Conception, tell what it does to develop devotion to Christ through Mary.

This member of the SSC forms a committee comprised of one representative from every conference room in the school. These representatives carry to their respective homerooms the work the Eucharistic-Marian branch wishes to sponsor during the year. For example, during the months of October and May a decade of the rosary is recited daily over the public address system. Each home room, responsible for a particular mystery, completes the entire rosary each day.

Through the efforts of this committee, Mary is present at each dance held at school—her statue holds the spotlight. She is crowned "Queen of the Angels and Queen of the May" at Central Annual May Convocation.

A junior branch of the committee, known as the Fatima Club, was organized this year. Its aim is to spread and practice devotion to Our Lady of Fatima. Members of this organization pledge themselves to say one decade of the rosary daily, wear the medal of our Lady of Fatima, make the five First Saturdays, attend Benediction frequently and recite the Act of Consecration to the Blessed Virgin often.

Friendship

The value of a gem is full
And visible
When placed within a setting
bright;
Thus might
The brilliant light
Of friendship true
Accrue
In warmth and wisdom too
If put, encrowned,
Upon respect and virtue sound.
Robert Kirtland, '47.

Why A Catholic High Education Is So Necessary

BY PHILIP MARAWA, '47

IS religious education necessary for Catholic High school students? Some people say "No. After all, most Catholic youth of high school age have had eight solid years of it. Isn't that enough?"

No, that is not enough. It is only a good beginning. It is a basis for future religious instruction. It is like a foundation for a home. It is important, but it is not everything. A Catholic child who receives Catholic religious instruction in the grade school, and then stops there, at least lessens his chance of living a good Catholic life.

To remain faithful to his religion always, a boy or girl must be firmly grounded in it. The religious education in the grade school is a beginning. The religious education of the high school gives a person even a better chance for success in the main business of life, that of saving his soul.

I might even go so far as to say that religious education in the high school is more important than that of the grade school. For it is while in high school that young men and women put the finishing touches on their character formation. The character of a boy or girl on graduation night is very often the character that person takes to his grave. And if religious education is received during this formative period, the chances are a better moral character will result.

Witness the national problem children, the juvenile delinquents. Most of them have not had a primary education in religion. We cannot expect a strong, healthy country unless it is also a God-fearing, God-loving nation. And we can neither love nor obey God unless we first know Him. The better we know Him, the more we can love Him. High school religious education is a must, for a strong moral character.

Relatively speaking, as the Sacrament of Confirmation is to the baptized Christian, so high school religion is to the adolescent American.

Immaculate Mary

Immaculate Mary,
Veiled in blue;
America's patroness
We honor you,
Our Mother.

Immaculate Mary,
Pure and true;
America's patroness
We come to you,
Sweet Mother.

Immaculate Mary,
Of fairest hue;
America's patroness
We trust in you,
Dear Mother.

The Centric Staff

Other articles by Central Catholic students are published on page eight.

An Open Letter To Mary Immaculate

Dear Mary,

There are several things that I have been wanting to talk over with you, but it has been so long since we last spoke together that I find it hard to begin. No doubt you hear that often. Isn't it sad that we, who have a lifetime, have so little time for you and give as a reason for our failures, the feeble excuse, "We are only human?" We, who have immortal souls, made to the image of God, are only human.

It is of that humanness that I wish to speak, Mary. I should like to ask you if you think the morality of the world today is really so much lower than it was in the past. Some say that years ago one would not have thought of, much less have committed, the degrading sins of today. Others say that such things have always been in the minds and actions of men. What is the true answer? The world today is much more tolerant of evil. Will this be the cause of the loss of the souls of all those who are being misled by such tolerance?

Another matter is the spread of alcoholism. Can we do nothing to check this cancerous disease? Why are men so blind to its effects, so infatuated by its seductions? O Mary, if only we could disclose its hideousness to all the world, but particularly to the young, who will not realize until it is too late, the utter dependence of an alcoholic, the bitter heartaches and dismal failures that follow him always, driving him even further into the throes of drink, and, inevitably into the depths of despair.

It is to you, Mary, Mother of sodalists, that we turn. Defend your children against these deadly weapons of the devil and lead them on in the overwhelming offensive of prayer.

Sincerely yours,

Patricia Hance,

Holy Cross Academy Senior

Fiction

You Never Can Tell

By Alverta Miller Stalter

SITTING in a brown leather armchair George Henderson surveyed the Holiday greenery that garlanded the hotel lobby. Just the fact that it was Christmas Eve had stirred him emotionally; but tonight it didn't affect him in the least. He was alone in New York, except for Johnny Hale, but Johnny had amnesia. Yes, he was alone and lonely, very lonely.

Glancing at his watch George realized that he was due at Johnny's apartment in just about three hours. He rose, folded his newspaper and made his way, limping, toward the elevators through the late afternoon crowds that were bustling in and out. George's lame leg always behaved badly when his spirits were depressed, and tonight they had automatically shifted into low gear.

When George unlocked the door to his room the telephone was ringing. His first thought was that it might be Mary, Johnny's wife, calling to say he need not come tonight. He hoped so. He dreaded facing Johnny's amnesia more than anything he had ever been asked to do.

Picking up the receiver, he answered, "Yes?"

"Tell me," a clipped bit of femininity half scolded across the wire, "is it the American way to make people wait and wait and wait before you answer the telephone, before you let them have a room and before you send up a maid to change the linens?"

"Well, not exactly," George replied, "who's speaking please?"

"Miss Kingan, in room 505. I waited all morning to get this room then you promised to send up linen service at noon, now it's five-thirty and no linen service yet!" she continued in what George decided was an English accent.

George grinned as an impish idea formed in his mind. "I promised that?" he asked, "then I'll take care of the matter personally, that is, if you can wait until I tear the clean sheets off my bed."

"Isn't this linen service?" she exclaimed.

"It is NOT. This is George Henderson in 605 speaking."

"Oh! I beg your pardon."

"Not at all," he added trying to prolong the conversation, "I could become the Henderson Linen Service."

"Never mind, I'll manage."

George's grin widened; his spirits shifted into second gear. Several times while he was shaving, George thought of the conversation and tried to form a picture of the girl. He took extra care in dressing. "She could be going down to dinner about this time," he thought, "and she could be pretty." 505 would be located directly under his room across from the elevators too.

Leaving his room George crossed the hall and pressed the button. Entering the elevator, his heart skipped a beat . . . a red five was flashing for "down" service . . . but the door opened to an elderly man and lady.

Back in the lobby, George started on a bell hop "quiz" until he found the boy who had taken Miss Kingan's luggage up this morning. "Is she O.K.?" George inquired. "A honey of a number!" The bell hop clicked his tongue and winked one eye.

George stuffed a bill into the boy's ready hand. "When you see her come down . . . page Mr. Henderson, will you? I'll be sitting in that chair near the elevators."

"Yes SIR!" The boys eyes widened as he noticed the bill.

George waited about twenty minutes—then, "Paging Mr. Henderson . . . Paging Mr. Henderson!" Looking up, he saw her emerging from the elevator like a lovely doll stepping from a Christmas box. She paused a moment; his heart stood still. Then, she hurried by, so closely that his hand could have touched her green wool dress, giving him just a glimpse at her delightful brown eyes, slightly tilted nose and loosely curled blonde hair.

She vanished into the dining room. George rose and followed almost without a limp. With the help of a generous tip he found himself seated across the table from her. George fumbled with the menu. Then reaching for a cigarette offered her one. "Thank you," she smiled as she accepted.

The waiter arrived and they ordered, strangely enough, select-

ing the same food.

"Well," he said, "at least we have something in common."

She smiled again.

"Do you happen to be Miss Kingan in room 505?"

Her eyes met his with a surprised expression. "Why yes," she said in her native fashion, "You're looking fair at her."

"I'm George Henderson, 'The Henderson Linen Service,' remember?"

"I certainly do." Her face colored attractively.

"And were you taken care of?"

"Very nicely, thank you," she asserted toying with the silver. George couldn't help admiring her refined sweetness.

"You have an attractive accent," he said, feeling himself blush at his boldness, "may I ask where your home is? You're not English?"

"No. Australian."

"A war bride?" he asked eagerly.

"Yes and no," she paused for a moment, looking at him suspiciously, before going on, "I came to America to be married but while I was crossing, Bob, my fiancé, became involved in an affair with another girl and married her, but his parents were wonderful to me . . . they insisted that I see New York at their expense before I returned to Australia."

"Good for Bob's parents . . . if it hadn't been for them I might not have met you."

"That's right," she agreed.

"Well, how about letting me show you around the town tonight . . . I spent a couple of weeks here before I went overseas and learned to know some of the spots pretty well."

"No, thank you," she replied. George detected a note of bitterness as she spoke. "I'm sorry but I've trusted my last American!"

"You mean you wouldn't trust me . . . why I'm just a lonely 'GI' scarcely out of the service."

George tried to make his voice sound convincing though his feelings were hurt.

"That's the same story Bob used . . . Besides I'm attending the theatre tonight."

At that moment their food was served; they ate in silence. Several times her eyes met his . . . George thought they said, "You're rather nice," as she smiled slightly.

"Shall we make it for a midnight snack then?"

"I'm truly sorry," she said excusing herself before their dessert arrived, and hurried out.

By the time George fumbled for a tip and followed she had disappeared.

Wondering aimlessly about the lobby George felt a strange emptiness within him. He had never felt quite this way, even when he and Peggy were separated.

"Maybe that was why Peggy married his brother, Bud, shortly after he had enlisted," he thought. George had never quite forgiven them for this, in fact, that was why George wasn't in the Iowa farm house, that was his home, tonight. He missed Mom, frightfully, but his stubborn pride wouldn't let him go home until he could bring along a bride of his own. They didn't even know he was back in the States.

A rhinestone horseshoe pin caught his eye and stopped him at the gift counter next to the smoking stand. Could this bring him luck? When the saleslady appeared he asked the price. It was more than he had ever spent for his whole family at one Christmas, but his future might depend on a lucky horseshoe! The woman graciously gift-wrapped it for him and he carried it over to the desk. "Will you put this in Miss Kingan's box, room 505?" Then George limped toward the front door.

Standing outside the hotel a few minutes he watched the huge snowflakes bumping into each other in an effort to reach the ground. The roar of passing traffic seemed to waken him from a dream. He might as well go on out to see Johnny as he had originally planned. He had to give himself a push. His spirits had slipped back into low gear as he slowly descended the steps to the subway.

Out in the residential district cheerful colored lights on Christ-

mas trees gleamed in the windows. George looked away, sadly. "Turn at the church," Mary had said. There it was reaching high into the snowflakes. The stained glass windows were lighted and George thought he heard the organ. The sounds made him shake inside, then a cold clammy sweat oozed from his pores. The thought of churches did something to him since that frightful night, three years ago, in England. That was the night he and Johnny had stolen away from the Officer's Club and gone to church. They were singing carols when a V-2 hit—crushing the walls and injuring both men. Walking as quickly as possible, he tried to pull himself together before reaching the apartment building in which Johnny lived.

The radio was blaring; couples were dancing downstairs. George pressed the button marked "Hale" and hurried up the steps. The door to number two-sixteen opened. Mary looked just like the picture he had seen of her . . . little, thin and rather attractive in her brown jumper with a pink blouse. "Won't you come in, George?" she asked, "I hope you don't mind my calling you George but we've met so many times through Johnny's letters and picture exchanges that I feel I know you."

"I feel like I've known you a long time too," George commented.

"I'm afraid I was too insistent that you come here tonight," she began softly, "but the doctors who performed Johnny's four operations said they had done all medical science could do for him . . . only a miracle could snap him back to reality."

"And do you believe in miracles," George cut in almost sarcastically.

"You never can tell what will happen next!" she declared, "it's faith that keeps a person going. Her dark eyes looked straight into his until his gaze dropped to the floor. George wondered if she thought he lacked confidence. Then she continued. "I can't give up while there is even the slightest hope and because Christmas Eve was always more or less a ceremony with us, I have been almost sure tonight would be the night."

"I hope so."

"I've hoped and prayed and prayed and hoped. Johnny not only has amnesia but he is in a melancholy state. The doctors said that if he could only recognize someone or something . . . he might become normal immediately. If not, he could continue this way indefinitely." She paused and looked directly at him, "George, he just has to recognize you! Do you wonder that I practically begged you to come tonight?"

George nodded in agreement. Footsteps sounded in the bed-room at the end of the hall. "It's Johnny, excuse me while I get him."

Leaving back, George thought this a restful room . . . a room he'd like to share with a pair of Australian Brown eyes. Funny, how her face kept coming to him.

George watched them come down the hall. Mary had stars in her eyes—stars of anticipation as she walked beside her husband. Johnny was never very tall but he looked smaller, frail and colorless in his blue woolen robe over tan and brown pajamas. "Johnny," Mary said eagerly watching his every move, "you remember George?"

"Johnny," George cried greeting him with an enthusiastic handshake. But Johnny's hand fell limply to his side as George released it. Mary tried hard to swallow, blinked back the tears and smiled weakly. "I'm sorry," she whispered apologetically, "I made you come all this way for nothing . . . He doesn't seem to know you."

"I'm sorry too," George answered looking at Johnny with pity, "but don't worry about putting me out . . . Johnny was my best friend."

"Oh, but I'm not giving up. I still have the tree to trim. . . I've waited until exactly ten o'clock trying to do everything just as we did the last Christmas he was home. Please stay and help?"

George thought he couldn't bear that ordeal—then he noticed her chin quiver as she turned away. Poor Mary! She needed help; but who was he to help. Well, anyway he could try.

Johnny sat in the armchair beside the fireplace while Mary and George struggled with the tree. When they finished Johnny had fallen asleep.

"Won't you have a cup of chocolate before you go?" Mary asked.

"Sounds good. Mind if I come

along?" George followed her into the red and white kitchen. The music downstairs sounded louder; the people were noisier. "Sounds like New Year's Eve down there," George commented.

"They have a tree lighting party every year," Mary informed him. "Just about this time we always left for the candle service at the church." Mary placed a plate of cookies on the table . . . Mom always made the same square kind with raisins and icing . . . Mom! A wave of nostalgia practically drowned him . . . something caught in his throat . . . he knew he couldn't eat. He was glad when Mary left the room.

George heard her screams from the living-room. "He's gone! Johnny's gone!" Mary cried frantically. "He's not in the apartment!" She ran down the front stairs. Grabbing his coat, George hurried after her as quickly as his lame leg would allow. The front door stood ajar. "If he had gone out, we can follow his tracks in the snow," George declared as he caught up with her. "There they are over by the walk!"

Mary clutched George's arm as they followed the fresh marks. "If anything happens to him, I'll never forgive myself," Mary was saying but George scarcely heard. The foot prints turned, went up some steps. George opened the door. There sat Johnny in the back pew . . . bathrobe, slippers and pajamas. Mary and George slid in beside him. The organ was playing softly, "Silent Night, Holy Night." Then came the stirring strains of "Adeste Fidelis," "That's the song, Mary," George exclaimed, "the one we were singing when the V-2 hit!"

"Sing it, George," she whispered excitedly as she watched Johnny's face, "I believe he's coming around."

"George sang wondrously, in a clearer, more forceful baritone than he had ever before possessed. Johnny's eyes were dancing, color had returned to his face. "Mary, Mary!" he spoke recognizing her and reaching for her hand. "George! Mary, how did you get to England?" Mary was laughing, and crying and shaking all over. People were looking back. The organ's tune changed to "Joy to the World."

George slipped out of the seat and walked into the wintry night. He would leave them to each other. The cheerful colored lights in windows thrilled him within as he hurried by anxious to get back to the hotel.

The hotel lobby was practically deserted when George obtained his key from the desk. Suddenly he

felt someone touch his arm. He turned. There she stood, more beautiful than he remembered. Her brown eyes seemed to have caught the sparkle from the rhinestone pin she was wearing. "I've been waiting to thank you," she looked down at the pin, "it's lovely."

"Nothing really," George lied.

"It's after midnight," she hesitated, "but if you're hungry, I'll accept that invitation for a snack."

George pulled her arm through his and pressed it closely to him. "Mary was right," he thought, "You never can tell what will happen next!" He felt the pressure returned on his arm as they started away together and George exclaimed, "I'm starved!"

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By the Rev. Victor Hintgen

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SPORTSCASTING

By Jim Costin

WHEN a famous sports figure dies there is usually considerable argument, both pro and con, regarding his rightful place in the annals of whatever game he might have represented. But not in the case of Walter Johnson, baseball's greatest pitcher, who died recently of a brain tumor which had confined him to a Washington hospital for eight months before the end.

Johnson was something more than a great athlete. He was one of those rarities in professional sport; the fellow who never once let success turn his head, and who was always a kindly, courteous gentleman in his dealings with everyone. This may not seem so unusual to you, but to those of us whose work it is to deal with athletes, both amateur and professional, it is newsworthy because it is somewhat of a rarity. Not among the amateurs, but among the pros. Johnson was the notable exception to the rule. There were, and are, others, of course, but none ever exceeded Johnson in the off-the-field traits that endeared him to all for nearly 40 years.

Great Career . . .

But, back to Johnson, the pitcher. In all baseball history there never was one like him, in my opinion. I'm not arguing against baseball's other pitching immortals, but simply talking about Johnson. He threw the fastest pitch I have ever seen, and he did it day in and day out, usually for a second division or losing club. In fact, he had been in the big leagues for 17 years before he finally won a pennant winner. He started out with the Washington club in 1907 and it was not until 1924 that his club won the pennant, despite Johnson's herculean efforts in all the years before that time.

I saw Johnson early in his career and I saw him under tragic circumstances as that great career was coming to an end. I recall both incidents vividly. I was just a youngster when I first saw him pitch. It was on a Sunday afternoon in Chicago, and we had taken an excursion train to the game because it had been advertised that Walter Johnson, "the sensational young Washington pitcher," would do the pitching for the Senators that day.

Imagine our disappointment, then, when some other Washington pitcher started the game. It was just another ball game until the last half of the ninth when the White Sox, trailing by one run, got the first two men on base through safe hits. The Washington manager then held things up as he called Johnson to the mound. Even though we were White Sox rooters, we were thrilled at the prospect of seeing Johnson pitch, and he didn't disappoint us. In this critical situation, Johnson threw just nine balls—and struck out the three men who faced him to preserve Washington's one-run margin and give the Senators the victory. I still recall the blinding speed Johnson employed, and, to this day, I don't think those three White Sox batters even saw the pitches Johnson was serving them.

Climax . . .

The last time I saw Johnson pitch was in the final game of the 1925 world series between Washington and the Pittsburgh Pirates. The Senators had won the world's championship the year before when Johnson was victorious in the seventh and final game against the New York Giants. The 1925 series also went to seven games, the last and deciding contest having been played in Pittsburgh. It was played on a rainy, foggy, dark day that would have made victory a certainty for Johnson and his tremendous fast ball of years before. Even though he was in the twilight of his career, Johnson went into the eighth inning of that game leading by 7-5.

The Pirates got to him in that inning, filling the bases with but one out, and bringing Kiki Cuyler, one of the best hitters of modern times, to the plate. Darkness was rapidly falling over the rain soaked field, and if Johnson could have called on his youthful speed there is no question of what would have happened in that critical situation. Finally, it seemed, Johnson called on every last ounce of strength in his body as he pitched to Cuyler. The ball came in with blinding speed, but Cuyler was then young and owned a sharp eye. He swung, and the crack of the bat meeting the ball could be heard plainly by every one in the park. But where did the ball go?

Cuyler started to run, and so did all the baserunners. Cuyler made the complete circuit of the bases for what appeared to be a home run that gave the Pirates four runs and the lead, 9-7, but still no one knew where the ball was. It was a most unusual situation for a world series game—particularly the deciding game. Finally, the umpires decided to search the rolled-up tarpaulin that extended from foul ground a little onto fair ground out in deep right field. Believe it or not, they found the ball in that tarpaulin—on fair ground. This made it an automatic two base hit for Cuyler, as a ground rule had provided two bases in case a batted ball rolled into that tarpaulin, or struck it. For all I knew, it might have been a foul ball that caromed off the stands into fair ground and got caught in the ground covering. Cuyler, however, always insisted that he saw the ball sail into right field about 10 feet inside the foul line, and his actions at the time bear him out, as he started running the instant he hit the ball, and kept on running. Well, the two base hit scored two runs and tied the score at 7-7. Cuyler and the other runner subsequently scored off the tiring and faltering Johnson, to beat him and the Senators and give the 1925 world's championship to the Pirates.

That was the last I saw of Johnson as a pitcher, but I never recall that unusual eighth inning incident of the '25 world series that I don't recall the first time I saw Johnson. If he had owned the same speed in 1925 that was his forte in his younger days, there never would have been any reason for that unusual eighth inning.

Runyon Cheered . . .

It was rather an unusual coincidence that another famous sports figure passed on at almost the same hour as did Johnson. He was Damon Runyon, the writer. In his baseball writing days, I used to meet Runyon frequently in press boxes, but had seen little of him in later years. However, I will never forget him and what happened to him during the fourth quarter of that now storied Ohio State-Notre Dame football game of 1935, when Notre Dame scored three times in the final quarter to win out, 18-13.

As Notre Dame scored its third and winning touchdown with less than 30 seconds to play, bedlam broke loose all over the place, including the press box. Now, Runyon was supposedly a disinterested spectator and reporter, but not when that last play occurred. When cooler heads prevailed in the press box, Runyon was discovered standing up on the work bench in front of him, one foot on his small, pocket-size typewriter, and he was yelling like mad. That's how the climax of that spectacular game affected a veteran reporter, then famous in other fields, who was supposed to be a non-partisan. Runyon often laughed about that incident later on, and on two or three occasions mentioned it in his column.

Another famous author who was sitting next to Runyon threw his hat and camel's hair overcoat out the press box window when that last touchdown was scored. You know him as Francis Wallace, author of those football articles in the Saturday Evening Post. He eventually got his coat back, but not his hat. There was some excuse for him, at that, as he's a Notre Dame grad who follows the team as closely as almost anyone else. I might add, too, in closing that Runyon was a teetotaler, and so is Wallace, and their zany antics at that time were not the products of a befuddled brain.

And a Happy New Year to all of you!

'Extension' Picks All-Catholic, All-American Team

Extension Magazine has picked the All-American All-Catholic football team for 1946. Jimmy Powers, sports editor of the New York Daily News and contributor to Extension, made the final selection. Here are the outstanding Catholic players to whom go the Extension gold footballs: George Strohmeier, Notre Dame, center; Felix (Doc) Blanchard, Army, fullback; Johnny Lujack, Notre Dame, quarterback; Claude (Buddy) Young, Illinois, left halfback; Herman Wedemeyer, St. Mary's, right halfback; Bus Werden, Georgetown, guard; Art Gerometta, Army, guard; Ray Kuffel, Marquette, end; John Zilly, Notre Dame, end; George Connor, Notre Dame, tackle; George Savitsky, Pennsylvania, tackle.

Charley Trippi, captain of Georgia, Romeo Capriotti of Villanova, Skip Minisi of Penn. Rykovich of Illinois, Sullivan of Iowa, Raimondi of Indiana, Panciera of Boston College, Finley of Tulane, Prentice of Santa Clara, Fears of UCLA, Di Franco of Northwestern, Forest Hall of San Francisco, all received heavy support and belong on a first team that, unfortunately, contains but eleven positions.

There was a heavy Catholic percentage in almost all starting lineups of the Ivy League and the Big Nine. Exactly 21 members of the University of Pennsylvania team, for example, are Catholics, and this is typical of the heavy representation of Catholic students in contact sports.

Army and Navy squads boasted many Catholic boys with Doc Blanchard, West Point's super-duper fullback, as the most outstanding. Great ends included Brown of Villanova—Check of Niagara—Cherney of Canisius—Dieckman of Holy Cross—Martin of Notre Dame—Tereshinski of Georgia—McCarthy and Oristaglio of Penn. Great tackles included Gallagher and the Cooneys of Penn—Bennett of St. Norbert's—Crittenden of Loyola (Calif)—Jancuskas of Marquette—McPartland of St. Mary's—Prehm of St. John's Minnesota—Slivan of Detroit—Sisti of Boston. Crittenden is said by some to be the best tackle on the Coast.

Ivory of Detroit—Brennan of Fordham—Cregar of Holy Cross—Kauffman of St. Joseph, Ind.—Mastrangelo of Notre Dame—Pavalko of Villanova—Schmidt of Dayton—Whelan of John Carroll—Serpico and Prymnski of Illinois, and Dickerson and Timoney of Penn were terrific guards.

Topflight centers included Graham of St. Mary's, Minn.—Kronoff of Holy Cross—Simmons of Detroit—Smiarowski of St. Bonaventure—Chenna of Georgia—and Bednarik and Tobarczyk of Penn.

For specialists spots, Fred Earley of Notre Dame was No. 1 in the roll call of coaches. Top coaching honors must go to Frank Leahy of Notre Dame for his superb work in picking up the pieces of a war-shattered squad and marching on to a dramatic tie with Army in the nation's biggest game of the year. Four Leahy coached teams have played Army, and Army's scores in those years were: 0-0-0-0.

Christ Did Come For Everyone

Continued from page 5

He could hear the choir sweetly singing, "Silent Night," as he closed the sacristy door behind and walked down the steps. The snow was crisp and cool on his hot cheeks. He couldn't go home now. It would only upset his mother to find out what had taken place. He would delay until after the services and then start home as if nothing had happened.

Martin stepped out in no particular direction. He slushed through the snow for more than an hour, walking to be walking, trying to figure out ideas that tumbled through his mind.

Suddenly he found the streets choked with people. He looked up. They were coming out of the Catholic Church. He stood in the shadows watching as the last little group left. He was cold by now. Maybe he could steal into the vestibule and get warm, like he used to do in the hotel lobbies downtown before they started throwing him out. He opened the door. No

Courage, Charity, Honesty, Sanctity Guiding Posts To Central Students

BY KATHRYN GROTE '47

C.H.S.—Four powerful letters! They not only stand for Central Catholic High School, but they also represent our school motto, Courage, Chastity, Honesty, Sanctity. In this short article we will try to show just how this motto plays its part in student life.

Courage: This is a virtue sought by all our students. The athlete must possess it at every turn of the game; the student must possess it at all times; the cheerleaders and the band are a source of courage to the whole student body.

Charity: Our school operates in an unusual way. On the staff we have eight diocesan priests, seven

priests of the Oblates of St. Francis de Sales, and six religious orders of teaching women: Notre Dame, Mercy, Sylvania Franciscans, Tiffin Franciscans, Joliet Franciscans, and Ursuline. "Does such a variety work?" you ask. Twenty-five years ago the seed—four priests and three religious orders of women—was planted. Today the plant has grown and the above proportions have been derived from it. It must have worked! Our faculty is united with our student body, and we all aim together towards the goal of student profession. A Student Council, whose purpose is the building up of student ideals, is a link between the faculty and the student body.

Honesty: When it comes to learning, "honesty is the best policy" is stressed at Central. Seven different courses, academic, scientific, commercial, art, drafting, home economics, are offered, to prepare us for our specific place in God's world. We are taught to apply ourselves to the task of acquiring a thorough education. The social aspect of our lives is not forgotten. The senior class play, the annual operetta, assemblies conducted by homerooms and student dances are part of the activity program on the school calendar.

Sanctity: What would our school be without sanctity? It couldn't function. For the benefit of all Centralites the holy sacrifice of the Mass is offered every morning in our "Christ the King" Chapel. During the lunch periods students are encouraged to spend a few minutes with Christ before they return to class. The close of day finds both students and priests in the chapel for confession. Christian ideals and principles are instilled in the students, not only by the faculty but also by the students themselves by means of the Student Spiritual Council. This organization, by means of its branches, reaches into every spiritual activity of the school.

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Housekeeper wanted for priest in small town. Give references. Write to Mr. Turnout, in care of General Delivery, South Bend, Indiana.

one was around. He tiptoed in and snuggled up to the radiator.

After a while he began to warm up. "I wonder how pretty their Christmas decorations are?" he thought. He stepped quietly to the vestibule doors and pushed one open a little. There was a priest kneeling in the sanctuary, but Martin did not see him. Martin saw only the sweet little crib in front of the side altar. He was enchanted. It was like a dream: the great star of Bethlehem, the polychromed Christmas lights, the snow and angel's hair and tinsel, and the beautiful stable.

Martin, as if by instinct, moved toward it. Standing in front of the crib, he took in the whole panorama. He looked at the ox and the ass and the sheep, the lovely lady in blue and the kindly man. And there was the Christchild and the shepherd and the three kings. The kings. He blinked his eyes and looked again.

"Then it is true. . . Jesus did come for everyone," he whispered between little choked sobs as he looked at the Child-God in the manger with outstretched hands welcoming the kings. He fell to his knees. All the pent-up emotion of the last hour broke forth. He put his black face into two black hands and cried unashamed. Here the people believed Christ when He said that He loved all—one of their kings was yellow, one white, and one king was black. Here truly must be God's Church. Here there would be room.

The Pope And The Masses

IN his Christmas 1944 message to the world, Pope Pius XII made an ingenious distinction between the people and the masses—probably the first ever made despite the fact that it seems to be so obvious. After observing that "the state does not contain in itself and does not mechanically bring together in a given territory a shapeless mass of individuals," the Pope said:

It is, and should in practice be, the organic and organizing unity of a real people. The people, and a shapeless multitude (or, as it is called, "the masses") are two distinct concepts.

The people lives and moves by its own life energy; the masses are insert of themselves and can only be moved from outside. The people lives by the fulness of life in the men that compose it, each of whom—at his proper place and in his own way—is a person conscious of his own responsibility and of his own views.

The masses, on the contrary, wait for the impulse from outside, an easy plaything in the hands of anyone who exploits their instincts and impressions; ready to follow in turn, today this flag, tomorrow another.

From the exuberant life of a true people, an abundant rich life is diffused in the state and all its organs, instilling into them, with a vigor that is always renewing itself, the consciousness of their responsibility, the true instinct for the common good.

The elementary power of the masses, deftly managed and employed, the state also can utilize: in the ambitious hands of one or of several who have been artificially brought together for selfish aims, the state itself, with the support of the masses, reduced to the minimum status of a mere machine, can impose its whims on the better part of the real people: the common interest remains seriously, and for a long time, injured by this process, and the injury is very often hard to heal.

Hence follows clearly another conclusion: the masses—as we have just defined them—are the capital enemy of true democracy and of its ideal of liberty and equality.

In a people worthy of the name, the citizen feels within him the consciousness of his personality, of his duties and rights of his own freedom joined to respect for the freedom and dignity of others.

In a people worthy of the name all inequalities based not on whim but on the nature of things, inequalities of culture, possessions, social standing—without of course, prejudice to justice and mutual charity—do not constitute any obstacle to the existence and the prevalence of a true spirit of union and brotherhood.

On the contrary, so far from impairing civil equality in any way, they give it its true meaning; namely, that, before the state, everyone has the right to live honorably his own personal life in the place and under the conditions in which the designs and dispositions of Providence have placed him.

As against this picture of the democratic ideal of liberty and equality in a people's government by honest and far-seeing men, what a spectacle is that of a democratic state left to the whims of the masses:

Liberty, from being a moral duty of the individual becomes a tyrannous claim to give free rein to a man's impulses and appetites to the detriment of others.

Equality degenerates to a mechanical level, a colorless uniformity: the sense of true honor, of personal activity, or respect for tradition, of dignity—in a word all that gives life its worth—gradually fades away and disappears.

And the only survivors are, on the one hand, the victims deluded by the specious mirage of democracy, naively taken for the genuine spirit of democracy with its liberty and equality; and on the other, the more or less numerous exploiters, who have known how to use the power of money and of organization, in order to secure a privileged position above the others, and have gained power.

Far Reaching Blunders Of Statesmen

Continued from Page 1, Religious Section

As late as May 24, 1944, Winston Churchill thanked Franco for protecting the British fleet in the Bay of Algeiras, for maintaining neutrality at Gibraltar, and for permitting the assembly of vast Allied convoys, observing further:

I shall always consider the service rendered at this time by Spain, not only to the United Kingdom and the British Empire and Commonwealth, but to the United Nations.

A whole year before, the late President Roosevelt in a personal letter to Franco said:

I believe the Spanish Government and the Spanish people wish to maintain neutrality and to remain outside the war; Spain has nothing to fear from the United States. I am, my dear General, your sincere friend.

One of the last acts of the UN Assembly, just closed, was to yield to puppet governments of Russia—and that means to Russia itself—in their demand that Franco be ousted by the withdrawal of the Ambassadors of all nations. What these puppet governments and Russia should have been bluntly told is, "If there be a reason for deposing Franco, there is a greater reason for deposing Tito. If totalitarianism is wrong in

Spain, it is equally wrong in Russia where it is far worse. If Franco's sympathies were originally with Hitler in order to save his own nation from Communist control, how about Russia's sympathy with Germany as against England? Did she not even sign a non-aggression pact with Hitler? Did she not encourage Hitler to invade Poland from the west in order that she might simultaneously invade it from the east?"

Newspaper editors and news commentators have induced the American people to believe that any compromise from Russia is a victory for the United States and Britain. Compromises are desirable when no solid principle is sacrificed, or no great signing done to a third party. People are not told that Russia is accustomed to protest many things vigorously in order to procure compromises for things which will benefit her system. They are not told that the Communist tactic is to stall for time, in order to create greater confusion, disorder and discontent everywhere and thus procure new followers for the Communist cause.

The UN Conference is pretty much the Versailles Conference all over again. The late President Wilson, in whom all the world then believed and in whom they placed their hopes, went to Versailles to work for a peace based on his fourteen Points which had the endorsement of nearly everybody. But Clemenceau, the boss at the Conference, ran things pretty much according to his own liking, which meant according to his own prejudices. Yet Wilson, who held the purse without which no nation could restore itself, compromised the interests of the smaller nations for whose "self-determination" we fought, and turned the admiration and love of Austria, Hungary, Croatia, into distrust and dislike. There would likely have been no World War II if far-reaching compromises were not made at Versailles. We had a much bigger purse to wave at Russia in 1946.

Nothing that happened at the UN Meeting in New York will bring any New Year cheer to many oppressed nations.

Resolution For '47

Family Prayer Can Make Every Day Christmas

BY FATHER FRANK GARTLAND, C.S.C.

During the last few days all of us who meditated upon the Story of Christmas and in spirit lived over once more the birth of Our Lord in the stable of Bethlehem, have experienced a refreshment of soul and a peace of heart which we should like to continue to experience every day of the coming New Year.

Well, I have a suggestion which I guarantee will make every day of 1947 as happy as Christmas in your home. Stress Family Prayer. Do not be contented with saying merely your own private Our Father or Hail Mary or Acts of Contrition and Love, but in your family circle pray together—father, mother, sons and daughters.

In a country like our own United States where we are so utterly free and act so independently, we tend to shy away from Family Prayer as though it were something somehow not typically American. Family Prayer is, however, something typically Christian, something that Our Lord by implication strongly recommends: "Where two or three are gathered together in My Name, there am I in the midst of them." And in the Our Father—which is the perfect prayer He taught us—we can't help but observe that He formulates it for us in the plural number. We don't say, "My Father Who are in heaven." We don't say, "Give me this day my daily bread." We don't say, "Forgive me my sins." But all together we pray, "Our Father Who art in heaven . . . give us this day our daily bread . . . forgive us our trespasses as we forgive those who trespass against us."

In a parallel way, we who are Catholics, in the Hail Mary, in the plural number, ask Our Blessed Lady to "pray for us sinners now and at the hour of our death."

As a priest, I know from fairly wide observation that families devoted to Family Prayer truly experience "that peace which the world cannot give." In their home, such families experience some measure of Christmas spirit every

day of the year. No matter how diverse the duties of mother and dad and Jack and Dorothy during the day, no matter by how many miles their occupations as housewife, insurance broker, college student and stenographer have separated them from morning till night, no matter what differences of opinion there have been in the family or what tiffs have strained the harmony of the household, the fact that they kneel at day's end to pray together, to acknowledge the goodness of God and to beg for patience and charity, works a charm—they find it possible, even easy, to be one again, even more intimate than the day before; and they want to do whatever they must to be holy, to imitate (with the help of grace) the holiness and consequent happiness of Jesus, Mary and Joseph.

Catholic families—whether of Irish or Polish or German or Spanish descent—who go back far enough into their family history will find invariably that their forebears daily, in the sanctuary of their homestead, recited the Family Rosary and thus daily kept before their mind's eye the joyful, sorrowful and glorious mysteries and phases of the life of Our Lord.

In '47 and the years to follow, Family Prayer can—perhaps better than anything else—prevent divorce, mend broken homes, secure family stability, render children respectful and obedient . . . In '47 Family Prayer can make every day Christmas . . . Try it and see . . . And if you want a free booklet on how to say the beads together, just write The Family Rosary, Albany 3, N. Y.

(The above is the text of Father Gartland's broadcast today on WGN's "Country Church" program at 7:00 A.M. CST.)

Hold On To This—Your Movie Guide

Because of space limitations, we are not able to publish the complete list of movie ratings every week. So file this one, and keep it up to date by adding the new classifications of pictures, published weekly.

Following is a list of motion pictures reviewed and classified by the National Council of the Legion of Decency through its New York headquarters.

CLASS A—Section I—Unobjectionable For General Patronage

Affairs of Geraldine, The	Holiday in Mexico	Santa Fe Uprising
Anna and the King of Siam	Home in Oklahoma	See My Lawyer
Beauty and The Bandit	Home Sweet Home	Shadows of The Range
Black Beauty	If I'm Lucky	Shadows Over Chinatown
Blondie Knows Best	Inner Circle, The	Show-Off, The
Boston Blackie and the Law	Johnny Frenchman	Singin' in the Corn
Captains Courageous	Jolson Story, The	Singin' on the Trail
Claudia and David	Landrush	Sister Kenny
Conquest of Cheyenne	Lawless Baze	Slightly Scandalous
Courage of Lassie	Life of Mother Cabrini	Smoky
Crime Doctor's Man Hunt	Little Miss Big	Song of the Sierras
Cuban Pete	Love Laughs at Andy Hardy	Song of the South
Dangerous Millions	Man From Rainbow Valley	South of Monterey
Dangerous Money	The	Spook Busters
Dark Horse, The	Margie	St. Therese of Lisieux
Desert Horseman, The	Mighty McGurk, The	(Re-Issue)
Down Missouri Way	My Brother Talks to Horses	Swamp Fire
Driftin' River	My Pal Trigger	Terror Trail
Faithful in My Fashion	'Neath Canadian Skies	That Texas Jamboree
Falcon's Adventure, The	No Love, No Leave	Three Little Girls in Blue
Fool's Gold	O.S.S.	Three Wise Fools
Gallant Bess	Out California Way	Till the Clouds Roll By
Gallant Journey	Outlaw of the Plains	Trail to Mexico
Galloping Thunder	Overland Riders	Trigger Fingers
Gas House Kid	Personality Kid	Tumbledown Trail
Gentleman from Texas, The	Prairie Badmen	Two Guys from Milwaukee
Gentleman Joe Palooka	Rainbow Over Texas	Two Years Before The Mast
God's Country	Rio Grande Raiders	Under Arizona Skies
Great Day	Rolling Home	Wake Up and Dream
Gunman's Code	Roll on Texas Moon	Wild Beauty
Heading West	Rustler's Roundup	Yearling, The

CLASS A—Section II—Unobjectionable For Adults

Accomplice	Flight to Nowhere	Perfect Marriage, The
Angel on My Shoulder	Freddie Steps Out	Rage in Heaven
Bachelor's Daughters, The	From This Day Forward	Razor's Edge, The
Behind the Mask	Great Waltz, The	Rendezvous With Annie
Below the Deadline	Her Adventurous Night	Runaround, The
Betty Co-ed	Her Sister's Secret	San Quentin
Big Town	High School Hero	Secret Heart, The
Black Angel, The	In Fast Company	Secret of The Whistler
Blonde for a Day	Invisible Informer, The	Shadowed
Bloomtown	I've Always Loved You	So Dark the Night
Bowery Bombshell	I Was A Criminal	Somewhere in the Night
Brief Encounter	Killers, The	Specter of the Rose
Brute Man	Lady in the Lake	Step by Step
Caesar and Cleopatra	Lady Luck	Stormy Waters
Canyon Passage	Last Crooked Mile, The	Strange Holiday
Centennial Summer	Little Miss Iodine	Strange Triangle
Chase, The	Lost Weekend, The	Strange Voyage
Child of Divorce	Magnificent Doll	Strange Woman, The
Cloak and Dagger	Man from Morocco	Susie Steps Out
Cluny Brown	Man Who Dared, The	Till the End of Time
Cockeyed Miracles, The	Missing Lady, The	Time of Their Lives, The
Crack-Up	Monieur Beauchamp	Time, the Place, the Girl
Criminal Court	Mysterious Intruder	The
Danger Woman	Mysterious Mr. Valentine	Tomorrow Is Forever
Dark Mirror, The	Night and Day	Undercurrent
Deadline for Murder	Night Train to Memphis	Unknown, The
Dead of Night	Nobody Lives Forever	Vacation in Reno
Deception	Nocturne	Walls Came Tumbling Down
Decoy	Notorious	The
Detour	Of Human Bondage	Wanted for Murder
Dick Tracy versus Cueball	One Exciting Week	White Tie and Tails
Drifting Along	Passkey to Danger	Wife Wanted
Earl Carroll Sketchbook		Years Between, The

CLASS B—Objectionable In Part

Adventure	Hour Before Dawn, The	Road to Utopia
Adventure in Blackmail	House of Dracula	Roughly Speaking
Affairs of Susan, The	House of Frankenstein	Royal Scandal, A
Apology for Murder	Humoresque	Sailor Takes a Wife, The
Are These Our Parents?	I Love a Soldier	Salome—Where She Danced
Bandits of the Badlands	Infernal Blonde	Salty O'Rourke
Best Years of Our Lives	Invisible Man's Revenge, The	Saratoga Trunk
The	Janie Gets Married	Searching Wind, The
Big Sleep, The	Jealousy	Seventh Veil, The
Black Parachute	Johnny Doesn't Live Here	Scarlet Street
Blithe Spirit	Any More	Scandal in Paris, A
Blue Skies	Jungle Captive	Sensations of 1945
Body Snatcher, The	Jungle Woman	Shadow of a Woman
Bride Wore Boots, The	Kitty	Shanghai Drama, The
Broadway Rhythm	Klondike Kate	She Wrote the Book
Bullfighters, The	Lady of Burlesque	Sign of the Cross
Casanova in Burlesque	Love on the Dole	She Wouldn't Say Yes
Christmas in Connecticut	Lover Come Back	Snafu
Confidential Agent	Mad Ghoul, The	Song of the Sarong
Corn Is Green, The	Man in Grey, The	Story of G. I. Joe, The
Cross My Heart	Mask of Dillion	Strange Love of Martha
Delightfully Dangerous	Masquerade in Mexico	Ivers
Delinquent Parents	Men in Her Diary	Sultan's Daughter, The
Desirable Lady	Merry Monahan, The	Summer Storm
Diary of a Chambermaid	Mexicans	Suspense
Doll Face	Mildred Pierce	Take It or Leave It
Dolly Sisters, The	Ministry of Fear	Tangier
Don Juan Quilligan	Miracle of Morgan's Creek	Teen Age
Doughgirls, The	Monster Maker, The	Temptation
Edie Was a Lady	Moon Over Las Vegas	That Night With You
Easy to Wed	Mr. Ace	They Were Sisters
Face of Marble	Never Say Goodbye	Three Strangers
Fallen Angel, The	Night in Paradise, A	Thrill of Brazil
Flying Serpent, The	Notorious Gentleman	Thunder Rock
Frenchman's Creek	On Approval	Together Again
Frontier Gal	One More Tomorrow	Tonight and Every Night
Frozen Ghost	O My Darling Clementine	Traffic in Crime
Gentleman Misbehaves, The	Open City	Uncertain Glory
Getting Gertie's Garter	Phantom Speaks, The	Undercover Woman
G. I. Homecoming	Pillow of Death	Uninvited, The
G. I. War Brides	Pillow of 40 Thieves	Up in Mabel's Room
Gilda	Portrait of a Woman	Vampire's Ghost, The
Glass Alibi, The	Postman Always Rings	Verdict, The
Great Flamarion, The	Twice, The	Weldigger's Daughter, The
Guest Wife	Queen of Burlesque	Whistle Stop
Her Kind of Man	Rainbow Island	Wicked Lady, The
		Without Love

CLASS C—Condemned

Adolescence	Fools of Desire	Outlaw, The
Ay Que Tiempos Senor Don	Gambling with Souls	Pepe le Moko
Simon	Girl from Maxim's	Puritan, The
Carmen	High School Girl	Race Suicide
Carnival in Flanders	Hotel du Nord	Reefer Madness
City of Sin	Human Beast	Roi, Le
Club de Femmes	Indirections	Sinful Daughters
Confessions of a Vice Baron	It's All in the Mind	Smashing the Vice Racket
Damned Goods	Lash of the Penitentes	Souls in Pawn
Damned Lives	Lie of Nina Petrovna, The	Stolen Paradise
Daybreak	Lucresia Borgia	Tentation
Dust to Dust	L'Orange	Time in the Sun
Ecstasy	Mad Youth	Wages of Sin
Elysia	Merry Wives	Whirlpool
Fighting the White Slave	Nine Bachelors	With a Smile
Traffic	No Greater Sin	

Separately Classified

Fight for Life, The Forgotten Village, The
On February 25, 1943, the Legion of Decency placed the film **THE OUTLAW**, in the C or CONDEMNED classification for the following reasons:
"The film presents glorification of crime and immoral actions. The film throughout very considerable portion of its length is indecent in costumeing."
The film is now being widely distributed.
Several versions of the film have appeared in the course of the years. No version has been shown to the Legion which would warrant any but the CONDEMNED rating.

Family Life

Catholic Woman's Interest

Letters : Books

1946 Is Fast Dying

The Best Way To Charge Off Your Losses

THE year which is all but gone has been an annual enumbered with national and international obligations. On the shoulders of each of us responsibility has rested. Not very one accepts his burden, but the pressure is there no matter how coldly or thoughtlessly the weight is shrugged off.

Not only is the year 1946 fast dying. In every part of the world men, women, and children are having their last chance to make an eternal profit by charging off their losses with a Perfect Act of Contrition and by reception of the sacraments of Penance and Holy Eucharist. Also, there are the many others who are not of the faith, but who live in good faith, and there are the bold sinners. These too are receiving an invitation to wipe out sin by repentance, love, and resolution. Christ invites . . . Christ loves . . . Christ forgives. All He asks of us is that we accept His invitation . . . that we love Him . . . that we repent our sins and walk no more in evil.

A reader has sent me some lines on death, with request that I publish. She does not know who wrote the verse. I regret this, for I always desire to credit the author, which is simply justice. But it seems this is a very old clipping, yellowed with age, and likely the writer of the verse has ended his or her last year on earth long ago, and has been carefully audited as to well spent or squandered life. I quote:

Death

This true we are dying
As day follows day,
As fast as time's flying
We are passing away.

And yet we are living
From day until day,
The thought seldom giving
That death's on the way.

So oft we are wishing
For some distant day
As if not believing
It will shorten our stay.

Then too we are singing,
Though mute is the lay,
Had I my wishing
I'd be happy today."

Thus we are seeking,
And oft in dismay
For joy is our keeping
When 'tis fleeting away.

To are wise in knowing
While now that we may,
That the morrow's bright crowning
Depends on today.

Anonymous.

Wishing You A Happy New Year

Watching the Old Year out is a long established custom. Greeting the dawn of a New Year with joy is a wise hospitality. For God gave us the Old and God sends to us the New. In all His gifts He is merciful and kind. Imitating Him may we too be kind always in thought, in word, and in deed. Especially may we seal our lips against harsh words and unkind sentences. May we grow responsive to the sorrows, pains and joys of others. May we all learn to love. In love is perfection of giving, sharing, healing—restoring. Ah! That we might restore all things in Christ. . . .

Plenty Of Brains . . . Not Enough Exercise

Someone recently said of our people, as a whole, that they do not know how to think, that they lack brains. To which I quickly responded: It is not a lack of brains that afflicts our American people; it is a lack of mental exercise. And I do believe this to be true. We are a frivolous, superficially educated, pleasure-seeking, money-mad lot. Otherwise why should there be this perpetual quarreling over money?

Suppose we grow personal and repeat what friends said to me this afternoon.

"Mary, have you asked for a raise? Everybody else has . . . executives, business men, workers in industry, domestics. . . . Why not journalists, editors, and all you

scribes who hammer away your lives in the interest of others?"

The direct question was somewhat shocking. But I rallied. Pausing to think, I then made answer. "Goodness, no! I do not even remember when I got an increase in my honorarium. It seems to me it was in 1937 or was it 1939? What matter. We are a religious publication. We are not rolling on greenbacks. But we are doing our level best, all of us, to help our readers climb the Golden Stairs. That in itself is compensatory, isn't it?"

"Y-e-s, I guess so," voices in harmony replied. "But what about the future?"

"Now, you have said something," I replied. There is Social Security for everybody but workers in religious and elees . . . wait a minute, have you a dictionary? Or, I will try again for that word which describes the classification under which we are incorporated. . . . We are an eleemosynary organization. Our government has not yet arranged to have such as we eligible to Social Security. That is a circumstance that would give me a gripe if I were to dwell on it. But I don't. Since we are in this kind of work Providence will likely look out for our future. . . . We might go quickly, should we ever become incapacitated. Who knows? Anyway, let us talk about something else, for instance, the joy of being free."

America Is Free

We are blessed with a freedom unequalled anywhere else on earth. If we ever sell our freedom and suffer loss of individual and national security, if we should sacrifice the opportunity for happiness and protection that our American way of life affords, it will be due to our refusal to exercise our brains and to a steady decline in moral and spiritual strength, which decline would be traceable to our choosing a soft way out of responsibility. We are defrosting now. Yearly we are becoming softer in character, though paradoxically we grow harder in soul. Consider how inundated we are with unrest, with hate, with quarreling. Take an X-ray of our determined Give-Me and possessive attitudes!

When Christ came to the earth that He might teach man how to live, He found injustice, discord, hate, and misery everywhere. True, the few lived in luxury. These latter were soft, but, paradoxically, their souls were hard. Today everyone in America can find work. There is no reason why any man or woman, who has not a serious handicap, cannot make a good living. Even in humble homes much luxury abounds. Luxury here is intended to suggest extravagance in dress, wasteful expenditures on food and especially strong drinks, a dissipating indulgence in amusements that leave the mind and soul impoverished.

No, I am not a sour-puss. I think everyone should play. But it should be wholesome entertainment. I know everyone should be comfortably housed, respectably clothed, and well nourished. But are not Americans as a whole, not simply the few exceptionally rich people, mad about money? I think we are sacrificing our independence to servitude of the material. I believe we over-emphasize bought pleasures and that we unduly concentrate on the importance of things. As I have said above, man's earthly needs are not to be ignored. But what about his spiritual necessities? What of treasures laid up through thoughtful-living, through generous-sharing, through an expanse of living?

Living was simpler when Christ came on earth. Nomadic customs were not entirely out in the Orient; the climate in the Holy Land made

By Mary E. McGill

Comparing Sales Of Toiletries From 1900 To Now

LOU Schneider in his Trade Winds column recently gave interesting data on America's Toiletries. He said that America's Toiletries industry did about \$5,000,000 worth of annual sales in 1900. It got up to \$500,000,000 in 1940 and for 1945 totaled \$659,000,000. Now the Department of Commerce says 1948 will see a total of \$800,000,000.

But the toiletries trade winds say the government is mistaken in its prediction; that the industry will hit postwar peak sales volume this year—\$750,000,000.

This is all very interesting. Desperately searching for a few simple gifts recently I succumbed to the purchasing three cakes of bath soap, priced at \$2.00 for the three. If the multitudes did likewise not only purchasing soap but cosmetics not so necessary but even more expensive, likely the peak sales volume predicted has been achieved.

Men have their special brands of this and that for cleanliness and comeliness the same as women. Many products on the market not only promote cleanliness and contribute to attractive personal appearance, but also add appreciably to physical comfort and not infrequently contribute to self-confidence. But does it not seem we in America are spending excessively in this line? Especially, when millions are hungry and while desperate need still exists in many lands?

While readers cogitate, this writer has plans outlined for journeying hither and thither in vain search for some plain Ivory Soap. Everybody knows it floats! But in these days it has also acquired an alarming ephemeral quality. Yes, worse than that. It does not even appear in its customary habitats. The soap-dish over our kitchen sink wafts perfume . . . Sweet scented lather in the kitchen! Oh, to see the Ivory's ghost.—This is not an advertisement, only a nostalgic longing for unperfumed soap for everyday domestic purposes.

poverty less painful than in more northerly countries. Then too the Jews were not spoiled by luxury, however much the rich Romans wallowed in it. But the Jews were not free from envy. They had an arrogance of their own. Just as today we who have less often have a peculiar arrogance, and we too exhibit jealousy, envy, and hate. If we thought more often of death would we be like this?

The Crux Of The Joy State

Death for a daily meditation does not make one morbid. It gives spiritual poise. It promotes true evaluations. It teaches one what is important and what is of no vital concern. Ah, yes, my friends, thoughts on death, every day, produce mental calmness. Such thoughts quiet the soul and bring peace. Contemplation of death should, and it does if one is not morbid, produce joyousness of heart.

But if one is to be joyous it is necessary to seek to grow in spirituality. This is the crux of the joy state!

When Christ came the Jews did not see Him because they looked for an earthly king. They looked for a rich Messiah who would restore to them lost social status. They desired a leader who would show them the way to material riches and from whom they could obtain an assured position. Because they looked through material eyes, they did not discover the Star that led to Bethlehem. Because the Wise Men—kings though they were, and men of wealth, therefore suspect by many—did give thought to the Heavens and were high-minded, they beheld the Star and followed its light until they came to the cave where the Infant Jesus slept His baby sleep.

Will we today pause long enough in our bickerings to raise our eyes to heaven that we may behold the Star? Will we follow its light to the Prince of Peace . . . to Jesus, Eternal Light calling us to Peace in Time—to Life in Eternity?

Things to Read AND DISCUSS

J. B. Lippincott Co., Philadelphia, Pa. This house offers "A Century of the Catholic Essay"—\$3.50. Edited by Raphael H. Gross, C.P.P.S., which will prove a treasured volume to anyone receiving it. Some 46 noteworthy essayists are represented. A literary treat here.

Lippincott also offers "The Golden Book of Catholic Poetry"—\$3.50. Edited by Alfred Noyes, which will prove a lasting joy to many.

Longmans Green & Co., New York City.

Longmans has a discriminating Catholic Editor, Miss Julia Kernan. Books of beautiful word texture and format come forth. I should like to mention a few brand new ones for your guidance:

The Abbe Edgeworth by M. V. Woodgate.—\$2.50.

In this story of the confessor of the French King, Louis XVI, Miss Woodgate has added another gem to her crown, which she has set with admirable studies of the famed, with focus on great characters at varying periods in the history of the Church.

Gailhac of Bezier by Helene Margaret.—\$3.50.

This is the story of the founder of the Religious of the Sacred Heart of Mary. It is an inspiring presentation of a great soul, colorfully drawn.

Night of Decision. By Dorothy Fremont Grant.—\$2.75.

In Mrs. Grant's easy style, the Night of Decision tells the story of Colonel Thomas Dongan, a Catholic, who was appointed governor of colonial New York. His was a hard task. He served in a period of intolerance. This historic novel will invite the interest of both men and women, also that of adolescents in upper year brackets.

The Flight and The Song.—A

It's Tough On The Teen-Agers

There are five million boys in America aged fifteen through eighteen. Expert estimates tell us that two million of them are stopped cold, battling their heads against granite walls of adult indifference. Who are they? They're known as G.I. Juniors—the lads born too late to fight in the recent war. Since they're not veterans they're practically barred from everything open to the G.I.—jobs, careers, unions, colleges, training schools, even marriage.

There is a brief picture of the situation which prompted Father Hugh Calkins to write "It's Tough on the Teen-Agers" for one of his recent radio talks. It's printed in full in the January Family Digest because it touches upon a problem which may soon dwarf even the veterans' varied concerns.

In the second article in the January Digest Cardinal Spellman warns "America to Look Homeward!" He discusses our housing problems and says that no nation that "cannot solve a problem for its own people, a problem as primary and fundamental as housing, can demonstrate to other nations the logic of its democratic way of life or its right to leadership."

From those first two articles the contents of the January Digest branch out to such topics as "Male or She-Male?"; an interview with Lou Costello, movie and radio star; "Are You a Birthdaysphobia Sufferer?"; some thoughts on "How to Choose Your Home," two excellent fictional selections and many additional features. There's timely advice in "Sex Pictures by Mail—\$1.98" which all should have.

Include among your New Year resolutions the resolve to read The Family Digest every month. It's available at church doors throughout the nation or from the publisher at 20c per copy. \$2.00 will bring it to your home for a full year, or three years for \$5.00.—The Family Digest, Huntington, Indiana.

Tale of Old Devon, \$2.00. By L. M. Anderson and S. M. C. One of the most beautiful stories that has come across the waters in recent years. Any library or home would be graced by acceptance of this exquisite tale.

Subject To Authority. By Isabel C. Clarke. \$2.50.

Longmans again brings to Miss Clarke's followers—and these are legion! — a thoroughly Catholic story, with love, intrigue, and conquest.

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Bishop's Courage In Deportation To Russia Told

**Prelate Imprisoned For
Four Months' Without
Seeing Another Priest**

Rome, Dec. 23—(NC)—A picture of the heroic courage and dignity of Bishop Josef Kocylowskyj of the Ruthenian rite Diocese of Przemyśl in Poland, is contained in further details received here on the prelate's forcible deportation to Russia, along with his auxiliary, Bishop Gregory Lakota, and four canons. The full story of the deportations has been received by the Sacred Congregation for the Oriental Church here.

Bishop Kocylowskyj, whose diocese is split by the Curzon line, had been arrested the first time by the Polish Secret Police on September 21, 1945, but was released after being imprisoned at Rzeszow for four months. During this time he had not been allowed contact with any priest nor had he been permitted to attend or offer Mass.

His release occurred on January 24, 1946, after which he returned to his See. However, on May 14, 1946, a colonel of the Russian Secret Police, a major of the Polish Secret Police and Uchraindan Tiszchenko, chief of the Russian deportation office, came to Bishop Kocylowskyj and proposed that he "voluntarily" transfer to Russia. The Bishop steadfastly refused, explaining that his duties as Bishop did not permit him to abandon his See. "Rome has placed me at Przemyśl, and only Rome can recall me from here," he declared. He was then told that he would be deported by force.

Early in the morning of June 20, 1946, a detachment of soldiers surrounded the Bishop's residence. The police chief told Bishop Kocylowskyj that he had orders to take the prelate together with the entire curia to Russia and said that he would allow them until six o'clock in the evening to pack their bags. The Bishop replied that under no circumstances would he leave his residence or pack his bags even if his life were threatened.

At six o'clock in the evening the soldiers entered the Bishop's residence and dragged him down the steps, mistreating him with blows and curses. When the prelate refused to enter the motor vehicle waiting for him he was lifted into it bodily and the car sped off for the Russian border.

On the following day Bishop Lakota and the four canons, Fathers Roman Reszytylo; John Kuzura, rector of the seminary; Nicholas Hryciak, chancellor of the curia, and Kozlowski, were arrested. After being taken to the railroad station attempts were made to induce them to sign a statement saying that they were departing "voluntarily." They refused, were forced into the train and taken across the Russian border. The residences of the two Bishops and of the canons were then sacked and all their belongings sold on the street.

\$500,000 Fund For Restoration Of California Missions Donated

Los Angeles, Dec. 23—(NC)—A half-million dollar gift for restoration of the historic California missions have been donated by William Randolph Hearst, publisher, through the Hearst Foundation, Inc.

A check for \$250,000 was presented here to Archbishop John J. Cantwell of Los Angeles by David Hearst, while in San Francisco a check for \$250,000 was given to Archbishop John J. Mitty of San Francisco by Randolph Hearst.

In addition to the two Archbishops, the foundation named Bishops Charles F. Buddy of San Diego, and Philip G. Scher of Monterey-Fresno, to administer the \$500,000 mission restoration fund.

The 23 early missions extend from San Diego to Sonoma and constitute some of the most cherished landmarks of California. Seven of these missions are located in the Los Angeles archdiocese; five in San Francisco archdiocese; seven in Monterey-Fresno diocese and four in San Diego diocese.

Catholic Charities Aids Indigent Family



Pictured above in their coal-bin "home" is a portion of the Gamez family. Father Antonio is holding Juan, second youngest, with Gilberto standing at his knee. To the right stand Rodolfo and Roberto.—Fort Wayne News-Sentinel Photo.

Home Is Closely Connected With Human Liberty

New York, Dec. 23—(NC)—"Anything which tends to undermine the home, to divide and corrupt and confuse it is the subtlest type of attack upon human liberty," declared the Rev. John LaFarge, S.J., editor of America, in a discussion on housing problems before the Institute of Religious and Social Studies at the Jewish Theological Seminary here.

In noting that "the problems of the home, like the problem of food and exchange and the problem of human rights, becomes a world responsibility," the Jesuit editor explained that "just as the home and the family are the units of social life, so they are the units of

human liberty and of social charity."

"The destruction of the physical home and the absence of adequate reconstruction to replace it is not as grievous as is the loss of the home as a moral entity," Father LaFarge said. "The plight of the homeless men and women who now fill the refugee camps or are quartered upon an already overcrowded and undernourished population is bad enough; but still worse is the prospect for the children of the homeless. And worst of all is the breaking up of homes through the growth of disorders in family life, as a sort of social epidemic, which is the affliction of our contemporary scene."

The present faculty at the University of Notre Dame consists of 379 men, of whom 74 are priests, four teaching brothers and 301 laymen. A substantial proportion of them are listed in "Who's Who in America." The laymen include many Protestants and Jews.

There Was No Room

**New Born Babe Welcomed In Family Of Ten
Whose Only Domicile Is A Coal Bin**

Fort Wayne—The two thousand year old event marking the origin of Christianity and subsequent redemption of mankind was reenacted, here recently, when this midwest city of 150,000 persons could offer no shelter to Antonio Gamez, his wife Faustina, and their eight, one yet to be born, children. So Antonio moved his family and their few scant belongings into a fellow countryman's coal bin, graciously offered at forty dollars a month.

The coal bin, which with a cold water pipe and about six square feet of space next to the furnace, constituted the Gamez' "suite," was kept as clean as any such place possibly could be. On one wall, meticulously arranged were seven toothbrushes, all in a row, in a holder some Gamez had tinkered into being.

There was a bed. It was a mattress on trestles. Its coverings were clean and, in the vernacular, was kept "made." Next to it was a single bed of the type the Army calls "cot, iron, springs." There was a rough chest to hold the makings of tortillas, coffee and a few dishes. There was a kitchen table. There were three straight-backed chairs. A box held piled-up clothing. A swinging shelf held a statue of the Blessed Virgin.

It was in these surroundings that Senora Gamez gave birth to black-topped, dark-eyed Vibiana on December 5, with only 13-year-old Maria standing by, offering what little physical aid she could, and at the same time pouring a continuous stream of rapid-fire Spanish Hail Marys into the ear of that lady, now gloriously reigning in heaven, who brought forth the Son of God under similar circumstances twenty centuries ago.

Antonio wanted to send his wife to a hospital, but Faustina, realizing that they could barely scrape enough together for their one meal a day, let alone clothe themselves properly and send Maria, Pasquale and Lorenzo to St. Mary's school, refused. Then when Vibiana was three days old, his mother became ill as the result of the unsanitary conditions under which she was born, so Antonio contacted the Associated Catholic Charities and Faustina and the new-born were immediately admitted to St. Joseph's hospital.

Somehow the information trickled into the Wayne Township Humane Office and the remainder of the family was gathered up and placed in an emergency housing

shelter, where they are all together today. Senora Gamez was discharged from St. Joseph's December 19.

Ordinarily a family can remain in the shelter only a week, but the township statute was stretched just a little to await reaction to a plea for housing aid. The plea was answered by many—fraternal organizations, civic groups and even individuals—but no one could offer housing, only clothes, food, etc. One man offered Gamez, a former tomato picker in the southern part of the state, a job on his farm and a house in which to live. But Antonio had to turn it down. The place was located where it would have been impossible to continue the children's education under the guidance of priests and nuns.

So now Antonio, Faustina, Roberto, Rodolfo, Maria, Pasquale, Lorenzo, Gilberto, Juan and Vibiana are living together in the warm, clean shelter awaiting whatever may turn up in the way of housing. Roberto, 17, too young to get a work permit and too old to fit into school classes to which his previous education would level him, has been given a job in the Township Humane Office. Maria no longer has to stay away from her classes at St. Mary's, because Faustina has plenty of help from social workers at the shelter to care for the little ones.

And, due to the overwhelming generosity of the people of Fort Wayne, the Gamez' had the happiest Christmas this year that they have experienced for a long time.

"Muchas gracias," is all the choked-up Antonio could mutter.

Two Catholics Assigned New Posts In Canadian Cabinet

Ottawa, Dec. 23—(NC)—Two Catholic members of the Dominion Cabinet have been included in the changes made by Prime Minister Mackenzie King in the Cabinet portfolios—Louis St. Laurent and Paul Martin.

100 YEARS IN PRIESTHOOD



Known from coast to coast, in the United States and Canada, as eloquent preachers and missionaries, these two priests have completed a combined total of 100 years in the priesthood. On December 28, the two, who often worked together on missions, will observe the golden jubilee of their ordinations, some 3,000 miles apart. They are the Rev. Bertrand L. Conway, C. S. P. (left) of New York, general treasurer of the Paulist Fathers, and Very Rev. Thomas F. Burke, C. S. P., pastor of Old St. Mary's Church, San Francisco, and former Superior General of the Paulists. (NC Photos)



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The contents of this book aim at proving that the Church is not only to be credited with the erection of the structure of that Christian civilization which produced the culture of Europe and America, but also preserved the same.

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A Symposium.

Here is a presentation of the Bishops' crusade for Christian democracy. A reading of this book will help you to action to get behind this endeavor, a crusade for democracy in the true sense in which it was understood by the Founders of our Republic.

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By the Rev. John A. O'Brien, Ph.D.

This is the story of Marxianism in action! It presents in simple language the meaning of Communism and its bearing upon human life and welfare. Technical discussion is avoided. Over thirty illustrations are included.

To The Heart Of The Child 35c 25c 20c

By Josephine Van Dyke Brownson.

The ten commandments, the precepts of the Church and the sacraments are studied in this book, which is not for young children but for those of the eighth grade or high school. A splendid review work for discussion clubs, too!

I Am The Vine 60c 50c 37c

By Josephine Van Dyke Brownson.

In this work, the leading characters of the Old Testament—as Abraham and Moses—again appear in new phases of their lives, and outstanding events—as the Deluge and the Tower of Babel—are again related.

Living Water 35c 30c 22c

By Josephine Van Dyke Brownson.

Stories from the Old and New Testaments are presented in a manner that will impress the meaning of these stories as well as prove unusually interesting. Illustrations and maps included will help fix these facts in the reader's mind.

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An interesting study in view of the peace of today and the political situation throughout the world.

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By the Rev. Leo A. Scheetz

As the title indicates, the early Christians believed as Catholics do today, despite the fact that during intervening centuries various reform efforts, undertaken by men, have led millions of people to believe that the original deposit of faith had undergone many substantial changes. Here is proof from the Church's "written diary."

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By the Rev. Lawrence Schott

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BOOK DEPARTMENT

Our Sunday Visitor Huntington, Indiana

Human Aspect In Labor Relations Has Been Largely Neglected, Says Trouble-Shooting St. Louis Priest

'Disputes Often Have Only Remotest Relation To Wages Or Economic Advantage,' Says Father Leo C. Brown

St. Louis, Dec. 23.—(NC)—The Rev. Leo C. Brown, S.J., who has twice in recent months helped to settle long-standing St. Louis labor controversies, declares that "daily experience shows that labor disputes often have only the remotest relation to wages or economic advantage" in an article in the current issue of the St. Louis University Alumni News.

"By only slight oversimplification," writes Father Brown, who is director of the labor school at the University, "we need distinguish but three aspects of industrial relations: the economic, relating to wage levels, production and so forth; the juridical, concerning obligations imposed by law and collective bargaining; and the human, embracing those characteristics which especially reflect the fact that employees are both persons and social beings."

"The importance of the economic and juridical aspects has been recognized by industry and the public and given their full shares of attention in the scientific and popular press. But the human aspect, which is of overwhelming greater importance, has been largely neglected."

Father Brown advises employers to look beyond the reasons for labor disputes to find the causes. "As human beings, all of us have a sense of dignity and personal worth. We deeply resent affronts from those whose positions or authority prevents equal retort. Yet the importance of this fact is often overlooked in industrial relations."

"As social beings," he continues, "men need social status and social approbation. They need to feel that they are wanted; that they have and fill a place in society; that their contribution is important; and that their importance is recognized by equals and superiors."

"This problem, however, is not only a problem of industry. It is our common concern. It is especially the concern of the universities. They have aided industry to achieve material and technical perfection. They must, if technical progress is to benefit mankind, help it develop equal skill with its problems of social organization. Above all, must it be the concern of Catholic Universities. Only correct social philosophy can build sound social organization."

Chairman



Daniel Herlihy of Akron, O., general chairman of 12th annual national convention of Catholic War Veterans, to be held at Cleveland, O., June 19, 20 and 21, 1947. Herlihy states 10,000 delegates are expected to be present from CWV units in the 48 states.

Franco Calls His Regime 'Organic Democracy'

Continued from page 1, News Sec.

tries to distinguish between the licit and the illicit, and to suppress abuse by the reestablishment of law."

The General explained to me that "participation of the people in the life of the State is carried on by means of the municipality, the family and the syndicate," and that "to acquire public office and leadership, it is not necessary to belong to any kind of organization."

As to the Cortes, Spain's legislative body, General Franco pointed out that "the majority of its members are elected by suffrage." "This applies not only to representatives of the syndicates and the Ayuntamientos (municipal governments)," he added, "but also to the representatives of provincial and professional corporations." He continued: "Although we have moved relatively slowly along this road, it does not seem slow when one considers that a tremendous internal war has been liquidated, the years of a perturbing world war have been experienced, and even the machinations and excitements to internal rebellion, uselessly provoked from abroad, still are being endured."

General Franco also said "the Chief of the State has no personal position on this or other problems, but rather seeks to ascertain the will of the country in each matter." "He directs, counsels and, at times, proposed," he added, "but it is the nation itself, through its interested sectors, that inspires and stimulates national positions."

Declaring "nationalization" and "statification" (state control) to be "two distinct things," General Franco said "to nationalize is to convert into national that which formerly was foreign," while "to statify is to convert into a state enterprise that which was functioning as private enterprise."

"It is the general sentiment of the nation," he continued, "that key industries and public services, having attained their full maturity, should be in national hands. This constitutes a general aspiration of all countries, and in Spain it has been tangibly attained. With regard to other resources and industries that require foreign assistance or capital, foreign capital is permitted to hold a certain percentage of these, and the collaboration of Spaniards and foreigners is protected and stimulated by our State."

Opposes 'Statification'

"Statification is another and very distinct thing. The Spanish State does not advocate statification. For it, statification is exceptional and obligatory only when the national interest or the public service makes this imperative, and when private initiative and interest have failed to serve the general good. In other cases, the State operates by substitution when private initiative does not exist at all and there is need to fill the gap. But even in these cases, the State acts in conformity with the principles of private enterprise and for the period that is strictly necessary."

The General said the social laws promulgated so far "not only do not impede the development of private enterprises, but rather strengthen and stimulate them." He observed that "until now, social principles have been a dead letter in Spain." He added that "Spanish social laws affect private enterprise to a certain extent of the

400TH RADIO FORUM PROGRAM



The Apostolic Blessing of His Holiness Pope Pius XII was conveyed to the Catholic Forum of the Air, Wilmington, Del., upon the occasion of their 400th consecutive weekly radio broadcast. Pictured rehearsing for their Sunday program are four members of this lay broadcasting group, left to right: Richard P. Lowry, James A. Price, A. Dorothy Arthur and Ann Cosler. (NC Photos)

U. S. Material Aid To France Great: Spiritual Aid Greater, Cardinal Suhard Tells Writer

BY KATHARINE MCKIEVER

Paris.—(N.C.—Delayed)—His Eminence Emmanuel Cardinal Suhard, Archbishop of Paris, believes the Catholic Church is peculiarly fitted to render a great international as well as religious service to the world in this time of crisis. It has unity and the Catholic idea is universal, he said, but of equal significance in the international sphere is its ability to

possessing such a tradition of friendship have an added advantage, and find additional incentive, in their unity of ideology which stems from the universality of the Church.

"How touched France has been by the attitude of the United States!" the Cardinal exclaimed with emotion. He spoke glowingly of "the precious assistance" at the time of the liberation of his See; first, the military help, and then—even more powerful in its lasting influence—the spiritual support. Not just the presence of chaplains among the troops, he added, but the conduct of officers and enlisted men, "whose religious convictions were manifest in their actions," rallied the bagging morale of a people who had almost lost hope. The material aid rendered France by the United States, His Eminence emphasized, has been magnificent; but the spiritual support has been even greater.

The United States, Cardinal Suhard commented, is a young country and one that has never been crushed militarily or spiritually; therefore it can give to the world what the world needs most at this period in history: Hopefulness. France, an older country, he reminded, also has a contribution to offer: a certain degree of the culture of the ages.

As to the activities in France of War Relief Services—N.C.W.C., Cardinal Suhard spoke fervently of "the abundance, profusion, delicateness, and the regularity" of its material aid, and of its far greater meaning, "a reason for hope." These supplies so efficiently distributed by the Daughters of Charity of St. Vincent de Paul, constitute, he said, not just material help—including assistance to many who were never accustomed to accepting charity—but also a badly needed "optimism."

"All France," Cardinal Suhard concluded, "has been touched by the American people."

While all Frenchmen, of course, are interested in everything that tends to better relations between their country and the United States Cardinal Suhard said, there is a special bond between the Catholics of the two countries who, in his opinion, have a specific role to play in the international field: the cultivation of understanding and goodwill between Latins and Anglo-Saxons. This, he said, is something that many individuals with earnestness and sincerity are striving to achieve, but he feels that the Catholics of two countries

payroll, and affect to a lesser degree the one who produces (the laborer)."

"On the basis of good moral principle," Franco continued, "private enterprise that depends upon the misery of those who contribute in a direct manner to production, cannot be accepted. To us, the worker has a perfect right to be assured of economic well-being. If, in attaining this, a small rise in prices results, all Spaniards are disposed to share it. On the other hand, private enterprise has attained peace, the continuity of production, and the attention and care of the State which does not abandon it."

General Franco said "the general crisis" caused by the destruction of so much of Europe's economy "obviously reached Spain."

Peiping, China, Dec. 23—Radio N.C.—One Chinese priest and 100 Catholics have been killed by the communists in Siwantze, Charhar Province, China, while two more Chinese priests have been taken prisoner. The Cathedral residence, the minor seminary and the convent of the native sisters in the city have been burned. Siwantze is the oldest mission of the Belgian Fathers in Mongolia.

Priest, 100 Catholics Killed By Chinese Reds

Priest, 100 Catholics Killed By Chinese Reds

English Bishops To Make Ad Limina Visits

London, Dec. 23.—(NC)—The Bishops of England are due to make their Ad Limina visits to the Holy Father in 1947, it has been announced here.

Peasant Party Held Catholics' 'Only Choice'

Election In Poland Set For January 19; Prelate's Letter Studied

New York, Dec. 23.—(NC)—An election manifesto issued by the Polish Peasant party, only opposition party permitted by the Warsaw regime, is held to be of great significance in the light of the recent pastoral issued by His Eminence August Cardinal Hlond, Primate of Poland, which reminded that "Catholics must neither vote for nor put themselves forward as candidates for electoral lists the principles of which contradict Christian teaching, or the deeds and activities of which aim in reality at the undermining of Christian ethics."

Restoration of civil and political liberties heads a list of demands formulated in the manifesto, according to the Inter-Catholic Press Agency here, which also observes that under present circumstances in Poland "the Peasant party is the Catholics' only choice," and predicts that "70 per cent of the Polish nation will vote the Peasant party ticket, unless thwarted by police terror." The Polish elections are scheduled for January 19, 1947.

Other points in the Peasant party program, as reported by the press agency, are: (1) Subordination of the political police to the new parliament, (2) Freedom of the press, freedom of assembly and freedom of speech, (3) Restoration of independent courts and (4) Abolition of certain ministries (meaning the ministry of security police).

"Conscious that Poland is at the mercy of Soviet Russia," the Peasant party, which is headed by Stanislaw Mikolajczyk, advocated in its manifesto "friendship with Russia," the press agency reports, adding that the manifesto also "condemned all unlawfulness and political murders and stated that the charges made against the party concerning its alleged ties with the underground were propaganda lies intended for foreign consumption."

The report of the press agency cites many instances to show that "the whole fury of the communist Warsaw regime is now aimed at the Polish Peasant party." Quoting a recent statement by Mikolajczyk, the agency declares that "10,000 of his followers are in jail for the sort of political activities supposedly guaranteed by the western democracies."

"Among the jailed are 12 of the party's candidates for parliament," the report adds. "The election list of the party was barred from publication by the government censor. The party's newspaper was forbidden to print the list of candidates and forbidden to mention this interdiction."

The restrictions placed upon the newspaper of the Peasant party recall similar measures which made it impossible for Polish Catholic journals to print the complete text of Cardinal Hlond's pastoral in which he reasserted the right and obligation of the Church, as "guide of the conscience of the people," to explain to the faithful the moral obligations involved in the right of voting.

In meeting this obligation, the Cardinal wrote, "the Church does not involve herself in party political discussions" and "does not lead an electoral campaign, but points out moral principles which should be adhered to by all parties if they wish to gain the vote of Catholics."

The Cardinal explained that the free exercise of the right to vote is "an indispensable condition of the maintenance of a sane political democracy," and reminded the State that it can have "no greater asset than a Christian, religious and upright citizen."

Alderding House Wears Gay Garb For The Holidays

Gary — Lights and baubles brightened the Christmas tree in the Gary-Alderding Settlement House, after Gay Club members were busy for two days trimming the rooms with evergreens and holly for the Yule season.

The calendar for Christmas week and the following week included events for young and old. On Friday, the children attended a movie, "Child of Bethlehem" and "Three Wise Men," and on Saturday at 1 p. m. the St. Anne's deanery discussion group feted the pre-school age children at a party.

Another Saturday party was that of the piano class, who celebrated the holidays with their teacher, Mrs. J. J. Mullany.

The Gay Club's party began Sunday at 8 o'clock in the evening, and Miss Anne Kalenich, chairman, and her committee served a spaghetti supper later. Various games were played.

Grade school children presented a tableau of the Nativity at their annual Christmas party, at 10 a. m. Monday. Sisters, House residents, were in charge. The piano class pupils under the direction of Mrs. Mullany favored the "kiddos" with piano and vocal selections befitting the Christmas season. Santa Claus then distributed bags of candy. A party that night of the Girl Scouts was the last pre-Christmas event. Teen-agers resumed the holiday schedule on December 26 at 8 o'clock with a juke-box dance.

In addition to their house activities, the young people set up the Nativity in the House window, and went caroling Christmas Eve.

A Christmas spirit was spread throughout the neighborhood by the Christmas carols played over the public address system from 11:30 p. m. to 12:00 a. m. just as people wended their way to church for Midnight Mass. Edward Zimmerman was in charge.

Newly-elected youth council officers are Louis Lajcin, president; Savario Amatulli, vice-president; and Miss Margaret Wisner, recording secretary.

Sodality Meets For Yuletide Party

Michigan City—Sodality of Our Blessed Lady of St. Stanislaus church held its annual Christmas party recently at St. Stanislaus hall.

Movies were shown at the program, which began the evening. This was followed by tap and acrobatics dances by Jean and Joan Sloane, who were accompanied by their father, Howard Sloane. Their brother, Jimmy, sang several popular songs. Miss Arletta Gobrewski accompanied Miss Geraldine Lulinski at the piano while Miss Lulinski sang a number of classical numbers. Miss Lulinski then led the group in singing Christmas carols.

Co-Hop Members Hold Christmas Party

South Bend—A Christmas Party for all Co-Hop members was held recently in the Progress Club. The Co-Hop Glee Club provided musical entertainment.

The group recently sponsored a skating party and used the returns for the purchase of materials to be sent to the needy in Europe.

The Christmas caroling this year was under direction of Betty Hahn and Amy Lapkowski.

On The Shelf

Catholic Lending Library
Calhoun and Jefferson Streets
Fort Wayne

(Entrance on Jefferson)

There are some novels which deserve wide reading not because they are in themselves good and sound works of fiction, but simply because the material they treat is of such grave importance. Here are two:

Tale Of The Twain by Sam Constantino, Jr.

This is a story of the East and the West—they do meet and mingle—not only in California, but also in Japan. Here is pictured the life of the Japanese, at home in their native land, some soldiers and some civilians and the Japanese-Americans, the Issei, the Nisei, and the Sansei. (The Issei, are the first-generation immigrants—they are aliens. The Nisei, are the second-generation—they are American-born citizens. The Sansei, are the third-generation—they are the American-born children of American-born parents. There are approximately 127,000 Japanese descendants in this country. Nearly 80% of these are in California.) Three generations of them all living on our Western coast.

Stewart Crane on a business trip from St. Louis, meets Tana-ko, an Eurasian (born of a white mother and a Japanese father) in California, where she is attending the University. They are friends. Tana-ko returns to her own country and young Crane goes to war and gets shot down over Japan. In prison he is visited by Tana-ko and finally makes his escape through her help. We expect him to marry this girl—but does he?

Japanese people speak much of the beauty of death. As Koyohito (who loves Tana-ko) watches the funeral of a Japanese pass—he remembers something learned from a pamphlet in school; "Whether I float as a corpse under the waters or sink beneath the grasses of the mountainside, I shall willingly die for Tenno Heika, the emperor." To die as a soldier was the greatest death... that was excellent—such is Japanese philosophy. This novel is timely and thrilling—so do not miss reading it.

The author Mr. Constantino, is a practical-minded young Christian writer—not yet 26 who has also written *Amen Amen*.

Barabbas, by Emery Bekessy. Here is the latest novel of new testament times and concerns Barabbas the Robber—that seditious murderer whom Pilate released, because the frenzied mob preferred him to the Galilean—Jesus of Nazareth.

The way of life advocated by Jesus is hateful to Barabbas, so when the two finally do come in contact, instead of joining forces—they go their separate ways until they meet again—before Pilate. This is the main theme of Mr. Bekessy's novel. He gives us a sincere over-all picture of the controversies within Judaism, as well as between the Romans and the Jews—for those were turbulent times.

He succeeds admirably in setting forth such characters as Ezra, the slave in his thrilling escape from the Mill-Jonah and Simon, still under the lash there—Joseph of Arimathea in his loneliness and kindness and Pilate, who appears far whiter than doubtless he was—while his wife Claudia and Mary Magdalen play important roles too.

As for Barabbas, he does not change and his closing words are: "Your Nazarene preached love. I preached hate. He is dead. I live. In this world hate will always survive love, for hate is stronger than love and violence is stronger than goodness. The struggle is decided between me and Jesus of Nazareth. We can never approach one another."

This book is superb—it should be a MUST.

Miss Marie Cunningham has kindly consented to help-out during the rush period on Monday afternoon. We needed help and were glad to have her—she is always dependable and faithful.

Library hours—Every afternoon, 2 until 5.
Tuesday and Thursday evenings, 6:30 to 8:00.

Basketball

INTER-CITY GRADE LEAGUE

South Bend-Mishawaka

Sunday, January 5

1:00 P.M. St. Casimir vs St. Patrick
2:00 P.M. St. Stephen vs St. Matthew
3:00 P.M. St. Joseph S.E. vs St. Monica
4:00 P.M. Our Lady of Hungary vs Sacred Heart, Laporte
5:00 P.M. St. Joseph, Mish. vs St. Vincent, Elkhart
6:00 P.M. St. Hedwiga vs St. Bava

Catholic Activity Committee K. C. Outlines Program

South Bend—The Knights of Columbus Indiana State Council Catholic Activity Committee has proposed the following 5 point program for Indiana Councils, and urges every Council to adopt it as the basis for all Catholic activities during the present year.

1. Present every month a Catholic Activity program. If possible eliminate most business matters so it will be Catholic activity night.

2. Do everything possible to develop a healthy Catholic attitude within the Council in all its activities.

3. Cooperate in every way with the Most Reverend Bishops and clergy within the State. Actively support all Diocesan projects. Make sure the Order fulfills its mission as a true "Apostolate of the Laity."

4. Subversive activities must be combatted wherever found. A responsible committee should be appointed within each Council whose duty is to maintain up to the minute information about such agencies and to cooperate with the State Officers and Committees in combating their influence.

5. The welfare of Catholics, the honor and dignity of the Church, and Catholic teachings and practices must be upheld at all times. Letters of advice, explanation, protest or correction should be written groups, agencies and newspapers whenever the occasion demands it.

From time to time this Committee will propose an activity for a certain month, and will furnish information regarding it.

The Committee invites your suggestions and criticisms and urges a record of all your activities so a complete report may be made to the Convention in May.

George Koch, 1903 Marine St., South Bend, Indiana, is State Chairman.

Party Faction's Criticism Of Regime In Hungary Viewed With Interest

Budapest, Dec. 23 —(Radio, NG)

— The recent public statement issued by the so-called Peyer faction of the social democrats, which expressed criticism of the party and of the present Hungarian regime, is being viewed with great interest in Catholic circles here.

The Peyer faction went on record as opposing the single election slate with the communists. It also criticized what it termed corruption and excessive bureaucracy in the government; charged incompetence among some of the officials in key posts; was critical of the multiplication of government positions; declared that the present government was merely creating a new bourgeoisie; condemned what it called the regime's one-sided foreign policy, and criticized acceptance of former nazis into the extreme left wing parties.

Commenting on the statement, a Catholic speaker stated that while the Church in Hungary does not actively concern itself with everyday politics it had long ago criticized the same abuses. This was done by all members of the Hungarian Hierarchy in the form of pastoral letters, he said, adding that at the time they were immediately branded as reactionary.

CYO Cultural Meeting Plans Publication

Gary—The cultural committee of the Gary Deanery CYO, met recently in the CYO Headquarters and started work on their first issue (since the reorganization of the Youth Council) of the "Buzz," the CYO newspaper.

The first issue will be published January 11 and distributed at the next Youth Council meeting January 14. Those interested in contributing are asked to send their news to the CYO Headquarters, 5th and Madison Street, or to Barbara Carlin, 2901 West 15th Ave. The news must be in by January 2, or no later than January 6.

Rural Life

Rural Religion

Catholic Catechism classes are not to be just a matter of teaching religion. There are seven Spiritual Works of Mercy and teaching the ignorant by giving instruction is but one of the seven such works. Rural Religion must be a spiritual formation of character, guidance of life unto moral habits, an urge to a life of prayer and devotion, and an organized effort to pursue an apostolate for Christ and conversions in others. A deep Catholic instinct needs to be built.

Where Catholic pupils are merely instructed, there too many of them can be but trusted to practice their Faith privately. Practical lessons from life must be drawn by teacher and parent for the pupil in the lesson of the day. Catholic children who are merely versed in religious answers can not well restore Christ to human society in the social order today. Example of folks whose lives are religiously formed is needed. Catholic children must be boot-trained in religious responsibility—just as the soldier is boot-trained in things military.

Where there is no parochial school, there parents have a duty to assist Catholic children with at least a page of the catechism daily. The priest must see that formal classes in religion are regularly attended and that lessons from life are read into these classes.

Hovering over religious training practices and religious class work is the responsibility to encourage the Confraternity of Christian Doctrine on a parish basis, so the adults as well as the children are in touch and tune with the religious teaching in the community.

The Holy Father in October, in speaking to the Catechetical Congress in Boston, declares a weakness in ignorance and mere superficial knowledge of religious truths by people.

Ever and again must our youth in upper high school years be taught the marriage laws of the Church. Thus mixed marriages are reduced and more conversions by non-church members result. We are to present the cause in the fullness of its merits—and then the people can respond with the fullness of their hearts.

Legislature Asked To Reject Proposed Euthanasia Measure

New York, Dec. 23—(NC)—The New York State Legislature has been petitioned in a resolution adopted by the University of Notre Dame Alumni Club of New York to overwhelmingly reject a bill which would legalize euthanasia, or so-called mercy killing, on the ground that it is repugnant to the natural law and to the law of God.

The resolution points out that euthanasia has never been legalized in any civilized State and even in Nazi Germany, where it was practiced, it was not sanctioned except by secret edict.

St. Joseph College Students At Home For Season's Holidays

Gary—Fifty-two Lake County students enrolled at St. Joseph's College, Rensselaer, Ind., are on a Christmas holiday which extends from December 20 until January 6. They are:

Whiting — James J. Buckley, Benedict R. Danko, David A. Haldach, Joseph R. Puncho, Joseph J. Pustek, Albert P. Resetar, Frank P. Stauctet, Walter B. Stiles and Stephen G. Zabracky.

East Chicago—William F. Anderson, Francis X. Coman, John P. Hruzik, Patrick D. Knight, George K. McGuan, Roland G. Malancom, Alexander F. Melyon, Donald J. Quinn, Thomas E. Quinn, Louis Vasquez, Julian O. Bleklinski, Clarence G. Wozniak.

Gary—Thomas A. Brier, Herman E. Burkhardt, Jr., Cyril J. Huettner, David T. and John F. Jones, Jr., John F. Laughlin, John H. Lucas, Daniel B. McDevitt, Joseph A. Pavletich, Thomas W. Plummer and Thomas J. Tysall.

East Gary—Leonard D. Holland. Hammond — Jerome P. and Thomas E. Dalton, John T. Einsele, Gerald F. Kolb, John W. Lynch, Jr., Phillip J. McLaughlin, Alfred T. Miesch, Louis J. Plito.

Dyer—Arthur S. Brophy. Highland—Thomas L. Smith. Schererville — Cyril A. Bohney and Clarence T. Kuhn.

Crown Point — James H. and William L. Kennedy, Norman O. Little, Robert R. Reilly and William F. Seberger.

Lowell—John L. Callahan.

Prominent Catholic Educator Named On Training Probe Group

Washington, Dec. 23 —(NC)—A nine member commission has been appointed by President Harry S. Truman to study and draw up recommendations of a system of universal training. Comprising members from the fields of education, the clergy, industrial management and the legal profession, the commission includes the Very Rev. Dr. Edmund J. Walsh, S.J., vice president of Georgetown University and regent of its Foreign Service School.

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Priests' housekeeper wanted at Fort Wayne parish. Excellent living and working conditions. Good salary. References required. Write Box 10, Our Sunday Visitor, Huntington, Indiana.

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Rumanian Church And Catholics Being Badgered In All Possible Ways By Communist Government

No Catholic Newspapers, Periodicals, Catechisms Or Text Books Published; Paper Used For Red Propaganda

New York, Dec. 28.—(NC)—The 3,000,000 Catholics in Rumania are living in a state of continuous anxiety and suspense due to the pervasive efforts of the communist government to prevent the Church from operating in that country. This is the essence of a first-hand report received here from a source which, owing to the very nature of the conditions described, must remain anonymous.

Numerous restrictions placed upon the Church by the government put grave obstacles in the path of both clergy and laity, the report discloses. No Catholic newspapers, periodicals, catechisms or text books are being published. "No paper," the government alleges. But the report written by an eye witness just returned from Rumania, shows where tons of paper are being used monthly for propaganda purposes, "extolling the policies of the government." On every corner in Bucharest is a poster announcing where the communist daily can be obtained free.

An official edict forbids the taking of Catholic pictures at any time and a recent proclamation declares that a member of the Orthodox Church who desires to be converted to the Catholic faith must first receive the permission of his rector. His desire must then be placed on record in the town hall and finally he must receive official governmental permission. Here, in plain language, is the fact that the communists have the last say as to whether one might be converted to the Catholic faith in Rumania.

The episcopal head of the Catholics of Latin Rite, comprising approximately one-half of the faithful under His Holiness Pope Pius XII in Rumania, is Archbishop Alexander Cisar. The Byzantine Rite group, consisting of the other half, has had no episcopal leader for the past two years, although the Holy Father has named three during that period, the report reveals. It is mandatory in Rumania that an episcopal appointment by the Holy See must receive approval of the government before the dignitary elected assumes his new office, and it appears that the communistic Rumanian government intends to ignore all appointments of the Holy Father.

The communist influence is felt everywhere, the report continues. As an outstanding example a statue of a "red" soldier, symbolizing "the saviour of Europe" has been

erected in Bucharest's most beautiful square, to the amazement and consternation of the native born Rumanians.

Father Buranich Offers First Mass In Mishawaka

Continued from page 1, News Sec.

priest, served the Mass. The Rev. Basil Vogt, O.F.M., of Chicago, delivered the sermon.

Music during the Mass was provided by the parish choir under the direction of Prof. M. S. Kunkel and included the "Missa de Nativitate Domini," by Oscar Bruno Klein, and Dean Bolerjack, soloist, singing "Panis Angelicus," with choral background, and "Ave Maria." Father Buranich celebrated solemn benediction at 7:30 p.m. and imparted his blessing at that time. The choir sang Perosi's "O Salutaris," and Bach's "Tantum Ergo" during the evening devotions.

Following celebration of the first Mass a dinner for clergy, family and friends was held at 12:30 p.m. in the parish recreation rooms followed by a reception from 3 o'clock to 5 o'clock in the school hall. Vestments that Father Buranich wore during his first Mass were imported from St. Gaul, Switzerland, by the late Msgr. Thomas M. Conroy, of the Cathedral of the Immaculate Conception, Fort Wayne, Ind.

The newly ordained priest will spend two weeks with his parents prior to his return to St. Joseph Seraphim seminary, Teutopolis, for further study. Father Buranich graduated from St. Joseph parochial school in 1934. He studied six years at the St. Joseph Seraphim seminary, Westmont, Ill.; one year at the St. Francis Novitiate in Teutopolis; two years at Our Lady of the Angels seminary, West Park, Cleveland, O., and four years at St. Joseph seminary in Teutopolis. He becomes the 22nd young man of the parish to receive holy orders during its 98-year history.

Peace Cannot Be Achieved Until Nations Have Common Definition Of It, Priest Says At UNESCO Mass

Continued from page 1, News Sec.

It penetrates and permeates all of existence. No more complete definition of peace has been given than that of St. Augustine who defined peace as "the tranquility of order."

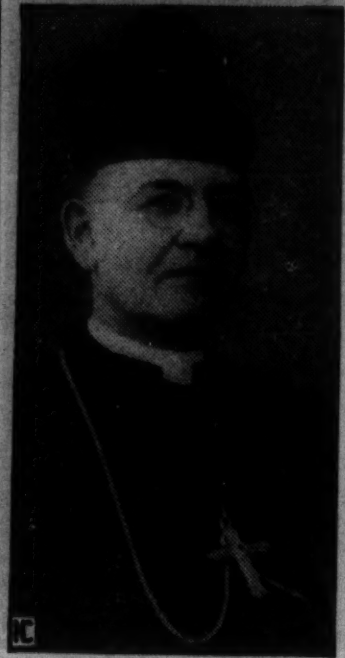
He noted that "in this age which prides itself on its scientific approach to the problems of living, the idea of order is not always completely understood" and added: Order consists in the reasoned and reasonable relationship of one thing to another or of things among themselves. Order connotes the operation of justice under law. One cannot insist too much upon the idea of order for there are always baser elements in the world that thrive on disorder and seek to promote it to further their own ends and purposes.

In establishing "order under justice and law," the Monsignor said, man must take into consideration his "relationships to God, to himself, to his fellowmen, to his com-

munity, to his state, to the nation and to the community of nations." He added: "In each of these relationships he is required under law to be just. No man can dissociate himself from his Creator and try to live of himself alone. Neither can any man achieve his highest aspirations by giving lip-service to his ideals."

Monsignor Hochwalt commented on what he termed a present day fallacy—that "a peaceful tomorrow can be made in our school today." This is wrong "because of its incompleteness," he said, adding: "If peace is to be realized the program to insure its success must be launched on all levels at once. Not a single area can be neglected. The walls of suspicion and misunderstanding that separate men and nations must come tumbling down. The trumpet that can sound the destruction of these barriers to brotherhood can well be the voice of UNESCO heard everywhere by all people."

New Abbot



Right Reverend Ambrose L. Ondrak, O. S. B., newly elected head of St. Procopius Abbey, Lisle, Ill., who will be solemnly blessed as abbot on January 8 by His Eminence, Samuel Cardinal Stritch, in St. Procopius Church, Chicago. (NC Photos)

Belgrade Reds Orthodox Synod Open Assault On

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onisijs "a sworn enemy of national liberty," the article accuses the synod of sympathizing with him and "taking a solid stand" with "international reaction."

(In an interview with an N. C. W. C. staff correspondent some weeks ago, Bishop Dionisije denounced the trial of Archbishop Stepinac as grossly unjust and expressed the opinion that the United States Government should intervene on behalf of religion in Yugoslavia and against its persecution.)

(Asserting that Tito's onslaught on religion was engineered by communist Russia, Bishop Dionisije predicted that Tito's next step would be directed against the Serbian Orthodox Synod and its head, Metropolitan Joseph in Belgrade.)

Wisconsin Youth To Hear Leading Speakers At Sodality Convention

Milwaukee, Dec. 23.—(NC)—A battery of nationally known speakers has been assembled for the Wisconsin Catholic Action Convention to be held January 3-4 under the sponsorship of the Sodality Union of the Milwaukee archdiocese. They include the Rev. Daniel A. Lord, S.J., Dr. David Goldstein, Ralph Metcalfe, the Rev. Patrick Peyton, C.S.C., and the Rev. Martin Carrabine, S.J.

The Bishop's Chat

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of which many of us have been the beneficiaries during the past few years, has been a civil and business necessity. Citizens must not be left to starve; communism and radicalism must be checked; people must be protected in their life and property rights. To prevent the former, and to aid the latter are clearly the duties of government.

During the days of the Apostles, and of their immediate successors the followers of Christ were conspicuous for their real love for one another, for the manner in which the more prosperous looked after the less fortunate, whether the aged, or the widow, or the orphan, or the sick. Religious Communities of men and women were founded in almost every succeeding century for the express purpose of looking after the destitute, of nursing the sick in their own homes, of ransoming the slaves, of elevating the condition of the underprivileged.

Our modern hospitals, in which business must play so large a part, were born of our material age; they are an outgrowth of hospitalization work instituted by civic communities or private enterprises. If Religious Communities would continue their ministrations to the sick they must have hospitals today, and they must evidently have institutions as efficient as their competitors, institutions with which the best medical and surgical physicians will cooperate. This means that the builders of Catholic hospitals must spend a fortune on an institution, and largely with borrowed money, which they must repay with interest. But most Religious Communities in charge of our present day hospitals were founded for the purpose of nursing the sick, and especially the destitute sick, in their own homes.

Under the auspices of the Catholic Church there are more hospitals and homes for the aged, for the poor and widow, for the waif and orphan than under the auspices of all Protestant organizations combined. Infidelity never erected such institutions, never interested itself in works of charity.

The favorite charity of this Diocese—and that means of all the Catholic people—is the care of dependent children, whether orphaned by the death of one or both parents, whether thrown on charity through the divorce court or through the desertion or imprisonment of the breadwinner.

Retrenchments may be made in other works fostered by the Church, but the care of the orphan and dependent child at home must go on, and the starving children of Europe must be fed and clothed, even though the former generous givers must become more generous, even though every Catholic must give until it hurts his slender purse.

The value of charity is so great in the eyes of God that His Providence has actually designed that there should be a large number of people dependent on the voluntary alms of others; and the Holy Spirit declares him blessed "who understandeth concerning the needy and the poor."

You never had such an opportunity to merit by works of charity and by contributions to the support of the needy as you have today. Therefore, let your offering for World Relief, to be

asked during the coming Lenten season, be worthy of you, let it represent a real sacrifice, which your Faith assures you will be rewarded one hundredfold by Him Who, as the self-sufficient God of Heaven, became a dependent Child on earth, and Who has pledged Himself to regard as done for Himself what is done for "His least brethren."

Yours Sincerely in Christ,

John Francis Hall
Ap. of R. Wayne

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